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AFRICA: CONTINENT OF MIXED HOPES

- Samuel H. Moffett

My first lecture is on Africa. I should know better, having been in Africa only three times in my life. ^{The first time was my guide, and I learned a great deal the first time, for my guide was the great Samuel Zwemer, but alas I was only twelve at the time, and more interested in camels than in missions. Nevertheless, for the first of the McClure lectures to say nothing about Africa would be like going to Geneva to speak about Presbyterianism and fail to mention John Calvin, so if you will forgive a brief survey of Christianity today in Africa as seen by an American who knows Asia better, I will ^{begin with the criticism} ~~begin with the criticism~~ speak tonight on the subject, "Africa: Continent of Mixed Hopes".}

The first question may be, Why call Africa a continent of hope at all? It was only twenty or thirty years ago, ^{when Dr. McClure was at the high tide of his great mission,} that a surprising number of Christian futurists were ready to mark off Africa as an opportunity lost. The days of Christian growth there, they said, were over. Islam was once more on the move, and the church would soon be gone with the retreat of the colonial Christian west. Already Moslem evangelists were swarming south into the vacuum with the persuasive slogan, "Islam is black; and so is Africa".

It was the lay evangelists of Islam in particular who seemed to be so frighteningly effective. Indistinguishable among the common people from traders and artisans they moved almost imperceptibly in a steady stream from the north into black Africa. Broadly tolerant of African customs and morals they were far less demanding of sharp changes and hard decisions than their uncompromising and highly visible Christian counterparts. It was easy to become a Moslem and potentially dangerous not to when chiefs and political powers ^{were turning} became Moslem.

In 1952 the World Christian Handbook noted with alarm that in Africa's largest country, Nigeria, in Ibadan, ^{the} then largest city in West Africa, more than half the city's population of 400,000 had been converted to Islam in only 20 years, yet Ibadan had only two Muslim primary schools and more than 20 Christian schools. Christian education had long been the

pride of Africa's Christian missions, but it was proving to be no match for Muslim evangelism. In some parts of West Africa the green tide of Islam was making converts at ten times the rate of the Christian church. (C. Northcott, Christianity in Africa, 1963, p. 60)

The cross, said the realists, back there in the 1950s and 1960s, will soon lose Africa to the crescent.

Others, equally pessimistic but for different reasons, attributed the inevitable decline of Christianity in Africa not so much to the resurgence of Islam as to the retreat of the west. It was commonly believed, bitterly resented, and undoubtedly partly true that at least one reason for the rapid growth of Christianity in the first half of the twentieth century was the aura of political power and technical superiority which it derived from its connection in the popular mind with the so-called "Christian" imperial regimes of Europe. These were the countries which had occupied Africa and parcelled out the continent in small pieces among themselves at the Conference of Berlin in 1884-85.

Few realize how short a time that colonial period lasted. In most of Africa not much more than sixty years. The collapse was shocking. In 1945, as Ralph Winter has graphically represented in his book The 25 Unbelievable Years, "99.5% of the non-Western world was under western domination." Only 25 years later, in 1969, "99.5% of the non-Western world was independent". Nowhere was western imperialism in more rapid recession than in Africa. In early 1951 only three African nations were independent, and only one of them had always been independent, Ethiopia. Then the first earthquake tremors of the crumbling of old empires began to shake the continent. Six African nations achieved independence in the 1950s--Libya, McClure's Sudan, and Ghana among them. After that the flood. In the one year of 1960 alone no less than 17 African nations declared themselves free and sovereign, and twelve more joined them before the 1960s ended.

The map of Africa has been so irreversibly and so completely altered that to this day westerners still have difficulty remembering the bewildering array of new names of old colonial territories. But Africans remember. The colonies lasted only 60 years; they disappeared in 20, but

the Africans remember. Colonialism is gone, for the most part, but its scars are still there. Africa well remembers the bitter judgment, ^{so often repeated} justified or not, that "when the white men came, they had the Bible and we had the land; now we have the Bible and they have the land."

So in the pessimistic '60s, as the colonies crumbled, as Islam advanced, and as an appealing new faith, communism, promised liberation for the oppressed and prosperity for the exploited, it seemed altogether possible that Africa would not only take back its land from the imperialists but also hand back the Bible to the missionaries and send them packing with the departing colonizers. After all, two times before in Africa's long history ~~the~~ the Christians had come for a while and then almost disappeared.

There have been three waves of Christianity in Africa. The first wave, beginning ~~with~~ with the conversion of an Ethiopian eunuch who found Christ in the Old Testament through the witness of a lay evangelist, Philip, ^{and} swept across North Africa to the Pacific and down along the Red Sea on the east. Augustine, Tertullian, Cyprian were all Africans. But the fall of Rome and the rise of Islam in the 7th century wiped out that first foothold of Christian advance. North Africa, "first romanized, then Christianized", ~~then~~ became a stronghold of Islam, ^{massive Mohammedanism.}

For the next nine hundred years Africa was almost untouched by any fresh Christian advance. Two pockets only were left, the Coptic ghettos of Egypt and the ancient Christian kingdom of the Lion of the Tribe of Judah, Ethiopia. Not until the Portuguese at the end of the 15th century opened their "age of discovery" did a second wave carry the church down the thin fringe of the African coasts, on the west as far south as the Kongo, and on the east to Mozambique. Western church history has largely forgotten the fragile Christian kingdoms of Central Africa which flourished in the 16th century, the realm of Manikongo covering much of what is now the Congo, Zaire and Angola; and the golden kingdom, briefly Christian, of Monomotapa, the king of what is now part of Mozambique and Zimbabwe. The black King of the Kongo, Affonso, not only sought the conversion of all his people, he sent his son to Lisbon to be educated and ordained a priest. In 1521 the pope himself consecrated the royal prince bishop for all the Kongo. But

in 1521 Pope Leo X was understandably perhaps more concerned about what was happening in Germany and about a dissident monk named Luther, than about a tribal king in the Kongo. The mission languished, and not even a Christian African queen, Queen Zinga of Motamba, a hundred years later (1648-1665) was able to revive it.

The third wave of Christian advance in Africa, the greatest of them all, is the one we best remember. It began, for Protestants, as usual with the Moravians in 1737. The Dutch noted ^{the} ~~his~~ arrival ^{of the first missionary} with approval but no great optimism: "There has come to land here a certain person named George Schmidt, with the purpose--if that be possible--of converting the Hottentots.." In the great missionary century, the 19th, the wave continued with Moffat in the south, and Livingstone's epoch-making and agonizing journeys to open up the heart of the continent to the gospel. It is sometimes forgotten that the missionaries ^{of the 19th century} did not come to Central Africa ~~then~~ with the colonizers but before them, and they came not to colonize but to evangelize, and not only to evangelize but to make free. They came to stop the slave trade, as Livingstone never ceased to remind both whites and Arabs.

Nevertheless, it remains true that the roads the missionary explorers opened were the roads that Europe used to occupy the land. Eleven years after Livingstone's death the Berlin Congress divided up Africa among the colonial powers. That was yesterday; today, beginning in 1951 Africa began to take back its land for the Africans. Jomo Kenyatta, ~~for example,~~ came out of a British jail in Kenya to found a new nation. He was asked by some Quaker visitors whether, now that his country was independent, he ^{considered himself} ~~was~~ a Kikuyu (his tribe) or a Kenyan. Kenyatta replied, "I am an African". (A. Hastings, Christianity in Africa, p. 13)

As the western empires fell, it seemed obvious to many ~~as we have seen,~~ that the church would fall with them, and that ^{another} Christian wave would go out with the tide in the 20th century, as in the 7th century and the 17th long before.

But it was precisely in this time of general pessimism that a "rash, redheaded and religious" missionary on the tributaries of the upper Nile launched a mission of Christian advance, not retreat. In 1952 Don McClure was too busy opening up ^a new Christian work ^{of} to reach ^{the} the Anuak tribe on the Sudan-Ethiopia frontier to be discouraged by the fall of empires. The story is told of him that two Anuaks were watching him build an addition to his house. (Why beat about the bush. Don McClure was not one to mince words. It was an outhouse, and that is what he called it, a latrine, not "an addition"). Well, it caved in. The cement sides collapsed, and one of the Anuaks, superstitious like most of his fellows, said, "Look, the foreigner is cursed. His house fell down. Now he will have to abandon it." "You're crazy," said the other black. "You don't know that man. When something happens to us we sit down and cry. But when something happens to him, he just laughs, and then he prays, and God starts to work for him." (Fairman, "Red-headed, Rash and Religious", p. 91 f.)

In a sense that is what has occurred in Africa in the last thirty years. The sides were falling in, and some sat down and cried, but some, like McClure and the African Christians on that continent in upheaval refused to accept change as disaster, and went on working and praying "expecting great things of God". And contrary to all expectations, their faith and perseverance was rewarded "by the power at work within them", as the Bible says, "who is able to do far more abundantly than all that we ask or think" (Eph. 3:20).

What has happened to the Christian church in Africa in those years is almost incredible. Islam was still threatening, and the colonial powers which were thought by the suspicious to be the only support of the church were gone. But the cross was not swallowed up by the crescent, and the church did not disappear. Actually, as one careful observer of the history of European colonialism has pointed out, it was not Christianity which was supported by colonialism. Robert Delavignette, a former Commissioner for Native Affairs in the French government, and a member of the French Economic Council, after pointing out some exceptions, as in the former Belgian Congo, wrote that more often "the favors of the colonial power were reserved for a religion other than Christianity; to be precise

Islam. It could even be maintained", he continued, "rather paradoxically, that the only religion whose progress has been assisted by colonialism is Islam." (Christianity and Colonialism, N.Y., 1964, p. 83).

That may be an overstatement. The point need not be argued. But the fact remains that after the retreat of the colonial west in Africa from 1950 on, Islam ceased to expand beyond normal rates of population increase, and it was the African churches which exploded into an age of accelerated growth such as they had never seen before.

The total number of African Christians in the churches in 1900 may have been as many as $8\frac{1}{2}$ million, which was about $\frac{8\%}{9\%}$ of the continent's population. Almost half of those were the Orthodox Coptic Christians of Ethiopia and Egypt. Catholics and Protestants together numbered only about 4 million, or $\frac{3\%}{4\%}$ of Africa's people. That was in 1900. (World Christian Encyclopedia, Oxford, 1982, p. 791, col. 6)

[The figures, based on church affiliated Christians, are:

Continental population	107,854,000
Roman Catholics	1,909,712
Protestants, incl. Angl. and non-wh ind.	2,245,610
Orthodox	4,600,250
Total African Christians	<u>8,756,372</u>]

By 1952 the number of Protestants and Catholics had climbed to $25\frac{1}{2}$ million or 17% of the population, as compared to 4 million (3%) in 1900. This was a remarkable growth ^{fast} of which the modern missionary movement could justly be ~~proud~~ ^{pride}, but the sense of accomplishment was tinged with apprehension. This was also the time when ^{missionaries were} it was being told that the era of growth was over. How wrong the prophets were! The latest Christian Handbook, a mammoth volume just published this year and now called the World Christian Encyclopaedia (ed. by David Barrett, an "evangelical, conciliar Anglican" as he calls himself) shows that instead of shrinking and withering away, the number of Christians in the churches of Africa has exploded in these last 30 critical years from 30 million ^{if we add the 1} (adding about 5 million Orthodox to $15\frac{1}{2}$ million Catholics and $9\frac{1}{2}$ million Protestants) in 1952 to more than 203 million today. Instead of $\frac{8\%}{17\%}$ of Africa's population in 1900, and 20% in

~~20%~~ in 1952, the percentage of Christians in the continent's population is now 44%. And if present trends continue, only 18 years from now, in 2000 AD the World Christian Encyclopedia estimates there will be 393 million Christians in Africa, ~~and~~ ^{Then} one out of every two Africans will profess adherence to the Christian faith. (p.782 using statistics for "adherents" not "affiliates").

What ~~then~~ happened to the predicted sweep of Islam in Africa? The numbers do show a modest increase, not a decline. [Islam grew from 32% of all Africans in 1900 to 41% in 1980; ~~and~~ ^{but} in recent decades the growth has been largely biological, not new outreach, barely keeping up with population growth (41% of the population in 1970; 41.2% in 1980). The crescent's advance has slowed to a crawl. It is ~~not~~ longer breaking out into central Africa, but is limited as it has been for most of the last thirteen hundred years to Africa's northern rim. Over the last 80 years, the continent's population increased 4½ times; the Muslims 5½ times; but the Christians 20½ times.

	1900	1980
Population	107,900,000	460,900,000
Christian adherents	9,938,000 (9.2%)	203,490,000 (44.2%)
Muslim adherents	34,531,000 (32%)	189,728,000 (41.2%)

It is no exaggeration to say that ~~the~~ Christian faith is spreading faster in Africa than on any other continent in the world. Every day 16,400 new African Christians are added, 6 million every year, many through the growth of Christian families, but 1½ million by conversion and adult ~~acceptance~~ ^{turning to} of Jesus Christ as Saviour and Lord. ~~Highly significant is the fact that~~ The conversions are coming from the native African religions. As spectacular as ~~has been Christian growth in this century, equally~~ ^{the fall of colonialism} spectacular has been the collapse of the ~~native~~ ^{pagan} tribal ~~religions.~~ ^{cults} ~~It is~~ not so apparent in a comparison of numbers, which simply shows no perceptible growth (63 million to 64 million in 80 years). But the population increase has crushed the pagan ~~cults~~ from 58% of the African people in 1900 to only 14% in 1980. (pp. 7, 782)

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But before you begin to misunderstand me, let me remind you with some force that numbers are not one of the marks of the true church. ~~[I do not want to exaggerate the importance of statistics like this.]~~ The fastest growing churches are not always the best. Faith, truth, love and zeal are the hope of the church in Africa, not numbers. But at the same time experience forces me to add that in general it is the churches with a solid mix of faith, truth love and zeal that grow, and those without that indispensable mixture tend to decline. So over the long haul, sustained church growth is not a bad measure of the church's inner strength.

But to say that the church is growing in Africa, while grounds for encouragement, is not enough for the kind of hope that Hebrews calls "the anchor of our souls". What kind of a church is this growing African church?

First let me make a general observation, and throw just one more touch of statistics into the air. African Christianity today is 40% Roman Catholic, 30% Protestant (and Anglican); and 14% Orthodox. The Roman Catholics are growing faster than the Protestants, and the Protestants faster than the Orthodox. By the year 2000 AD it is estimated that the Catholics will have added 30 million more adherents to their church than Protestants will add in that same 18 year period. This raises questions about a difference between Roman Catholic missions policy and Protestant strategies. While Protestants debated a moratorium on western missionaries to Africa, and the number of denominational missionaries fell sharply, the Roman Catholics were steadily increasing their missionary force, and their churches prospered.

But I hasten to add an even more startling fact which forbids any easy generalizations linking church growth ^{with} ~~to~~ the number of missionaries. You may have noticed that those percentages for Catholic, Protestant and Orthodox did not add up to 100. ^{Why?} The reason is vital for any understanding of African Christianity today. They add up to only 84% of Africa's Christians because Missiologists have identified a whole new major ecclesiastical category within the African Christian movement, ~~or for that matter in the whole "third world", but~~

most astonishingly in Africa. To the familiar triad Catholic, Orthodox and Protestant, the new World Christian Encyclopaedia has added a highly significant new grouping which it rather awkwardly calls "Non-White Indigenous", but in Africa is usually referred to as "African Independent". These are churches which have deliberately disavowed or never have had a connection with the historic white churches of the west through the missionary movement. They have been described as "often schismatic, separatist, anti-establishment, sometimes anti-western" and we might add, often heretical by our strict theological standards. ~~They are a mixed hope, not easy to evaluate.~~ But they are the fastest-growing segment of the fastest-growing Continental Christian movement in the world, the church in Africa. David Barrett of Nairobi has identified 6,000 of them, not 6,000 congregations, but 6,000 different denominational clusters of African Independent churches.

They go by strange names, ~~some of them~~: the Mission of God of the Candle ("Bougist"), ~~for example~~, which not too many years ago accounted for 10% of the whole population of the now Marxist People's Republic of the Congo (Brazzaville); and the God's All Times Association in Ethiopia, and the Emissaries of Divine Light in Ghana, and the Lost Israelites of Kenya, and the 300,000 member Eternal Sacred Order of Cherubim and Seraphim in Nigeria. Some years ago Ray Phillips, in his book, The Bantu Are Coming, told of one young man who could not quite remember the name of the church to which he belonged. Finally he took Ray to his room and pointed to a painted board above his bed, "The Holy Apostolik Church in Zion Up to Date"!

^{Such a} The parade of names makes mainline Christians ~~like us~~ smile, but the time is long past when Methodists, Episcopalians and Presbyterians can patronize the independents. In Africa in just these last thirty years of growth, the ^{new} independents, late on the scene though they are, have overtaken in numbers the once-dominant Anglicans and Presbyterians. They are more than twice the size of the Anglican church in Africa; and almost four times the number of Presbyterian and Reformed ^{EVERY} (including South Africa!).

Non-white indigenous	24,457,000	"affiliated".
Anglican	10,674,000	"
Presbyterian and Reformed	6,539,000	"

There is still too much bizarre and cultic chaff among the wheat in this new independent African Christianity. ^{Miss McClure's} Dr. McClure's letters are full of ^{subtle and lingering power of witchcraft} subtle and lingering power of witchcraft even among new Christians. But there is a power too in their midst that comes from simple faith and Biblical insights however faultily grasped, and a harmonious identification ^{of the Gospel} with their own natural culture that is not always as spiritually and theologically uncritical as some outside ^{observers} critics have contended.

Not all African Independent churches fit the stereotype: charismatic, unstable, anti-missionary, syncretistic, separatist and heretical. The forerunner of them all, Prophet Harris, the black missionary from Liberia to the Ivory Coast back in 1910 did not speak in tongues, founded no new church, discouraged any personality cult, preferred British colonialism to Liberian independence and was fiercely loyal to the missionaries. In his white robe, white turban, carrying a Bible, a bamboo cross and a gourd of water for baptism, he trudged from village to village. Adrian Hastings tells how the people would ask, "Are you the great spirit of whom they speak?" And he would reply, "No I am a man coming in the name of God, and I am going to baptize you in the name of the Father, Son and Holy Ghost" (African Christianity, p. 10). Then he would tell them, "I must go on now, but one day the missionaries will come to show you the way". When the missionaries came ten years later, it was almost too late. Thousands had waited, and today's great Methodist church on the west coast is built on the foundation that Prophet Harris laid, but other thousands could not wait. An independent Harrist movement sprang up which is now even larger than the Methodist churches in the Ivory Coast.

The greatest of the African Independent churches does not fit the stereotype either. With a constituency of three and a half million, which is larger than the United Presbyterian Church U.S.A., the Church of Jesus Christ on Earth through the Prophet Simon Kimbangu of Zaire is the second largest Protestant denomination in any African country. (~~Par-~~ enthetically, I might say here that the four largest such denominations

are:

1. The Church of Christ of Zaire (4,728,000), a loose union of some 45 Protestant denominations
2. The Church of Christ on Earth through the Prophet Simon Kimbangu (3,500,000)
3. The Anglican Church of Nigeria (2,941,000)
4. The Nigerian Fellowship of the Churches of Christ (1,746,000), related to the Sudan United Mission, an international, interdenominational faith mission.
5. The Anglican Church of Uganda (1,383,000)

Though if the Dutch Reformed Churches of South Africa (White, Black and Colored) are considered as one, as they are in what is called the Federal Council of Dutch Reformed Churches in S.A, they would rank 4th (2,142,000).

More than that, as a member of the World Council of Churches it can hardly be called separatist and anti-establishment. It is growing and powerful and not to be dismissed lightly. When the President of the Congo (now Zaire) set aside three days to receive delegations from the Christian churches he gave one day to the Roman Catholics, one day to the Protestant Council, and one day to the Kimbanguists, the Church of Jesus Christ through the Prophet Simon Kimbangu.

Simon Kimbangu was born in Belgian colonial territory in the southern Congo. For a while he worked as a teacher and lay-evangelists at an English Baptist mission. In 1918 he began to hear voices, night after night the same voice, "I am Christ. My servants are unfaithful. I have chosen you to witness to your brethren and convert them." He ran away to the capital to escape the voice, but it followed him. Three years later, when he had returned to his own village, one day he felt a sudden leading to enter the house of a woman critically ill, and against his will he seemed compelled to lay his hands on her and heal her in the name of Christ. She recovered, and other healings followed, some of them very difficult to believe, such as the raising from the dead of a twice buried child. (Many of these details are from two books by Marie-Louise Martin, Kimbandu: An African Prophet and His Church, 1975, and Prophetic Christianity in the Congo, 1968. See also, W.J. Hollenwegger, Marxist and Kimbanguist Mission: A Comparison, 1972). But others of his "miracles" were so publicly attested that crowds flocked to hear and see him. He preached faith in Christ, repentance, purity of morals, and monogamy. "How can a man live in peace and find inner quiet ~~and~~

and freedom for prayer if he is living in polygamy," says the present leader of the Kimbanguist church, David Diangienda, youngest son of Simon Kimbangu. (p. 48)

Kimbangu was no racist, no black revolutionary. He prayed for blessings for blacks and whites alike, and counselled obedience to the Belgian authorities. But when the Belgians, alarmed by Catholic reports that the healer was fomenting a popular revolt, came to investigate, and found Simon speaking in tongues and singing hymns all night, they concluded that he was mad, not rebellious, but that his religion though Biblical was so African it might indeed lead to rebellion. They ordered him arrested. The Baptist missionaries loyally defended ^{him}, however critical they might be of what they considered some excesses in the movement. The prophet escaped--by a miracle; his followers said. But three month's later he heard God's voice again, "Return and be arrested", and he obeyed. He was sentenced to 120 lashes of the whip, and then to be put to death. "Use no violence," he told his disciples. "Do not repay evil with evil". The Baptist Mission petitioned for his pardon, and King Albert of the Belgians eventually commuted the sentence to life imprisonment. All this happened in 1921, and Kimbangu was never again a free man. He died in prison--30 years in prison--in 1951. (pp. 60f.)

Perhaps the greatest miracle is how that small group of original Kimbanguists, stripped of the loss of their entire leadership--for his family and principal assistants were also imprisoned--managed to keep the movement secretly intact through 38 years of suppression and exile (1921-59), and then when the ban was lifted, and Zaire was given independence, simply exploded with growth. Its enthusiastic, evangelistic zeal is balanced by a remarkable attention to education and a network of self-supporting schools, together with a genuine concern for the poor which has led them to establish training in agricultural colonies for the unemployed. *The Kimbanguist Church is not the only African Independent Church in Zaire, but it is the most respected.*

Kimbanguist theology is still in process of formation and is expressed more in hymns and symbols than creedal statements. The church's flag is an example. It bears a red heart on a green background, with two palm leaves below the heart. Across the heart lies a cross entwined with a serpent. As Miss Martin's ^{book on the Kimbanguist} interprets the symbolism, "The heart with the serpent signifies the sinful human heart for which Christ died (represented by the cross). The two palm leaves proclaim the victory of Christ over sin, The red color of the heart..stands for the blood of Christ". (p. 157)

These are signs of great hope for Africa which I have been describing. The breakthrough in church growth in the 20th century; the rush to independence, the accomplishments of the missions despite the handicap of ~~if~~ their ties with colonialism, the continuing growth of the mission-related churches as they rose to independence with even more maturity than those that called themselves "independent" and resisted the temptation to sever relations with their brother and sister churches outside Africa, and the dazzling sounds and colors and overwhelming spiritual vitality of the latest work of the Spirit in Africa, the African Independent Churches--all this spells hope, and one of the brightest signs of hope is the fact that one out of every three African Christians is a first generation convert. (Time, Jan. 12, 1970).

But it is a hope not unmixed with sober awareness that the millennium has not yet come in Africa. So much of this hope for the future must bear the tag, "if present trends continue". Or as the Bible puts it better, "Deo volente; if God so wills".

Present trends do not always continue, especially in never changing but always changing Africa. Don McClure once wrote, "Africa is still Africa", then added, "and we never know what a day will bring forth". If the '50s and 60s were gloomy about the future of the church in Africa but buoyantly optimistic about the independent future of post-colonial African nations, today the picture is mirror-reversed: optimism about the church, pessimism about the continent's political and economic future. In one of the gloomiest articles on Africa which I have read in years, Xan Smiley writes in the Atlantic Monthly ~~just this month~~ (Sept. 1982), "The grand social and economic experiments of post-independence Africa have lost their charm." He points out that the two most prosperous countries ~~in~~ there are still colonies as far as their economies are concerned--the Ivory Coast (France) and Zimbabwe (Britain). Others--Nigeria, Kenya, Botswana, Cameroon and Gabon--still have workable economies but usually ^{at} because of oil discoveries and natural resources. And "most countries", he writes "have experienced a steady slide toward penury, and the slide has been most spectacular among those such as Ghana and Tanzania whose futures once seemed

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most exciting." Smiley estimates that since independence, in only a dozen of the 50 members of the Organization of African Unity (an organization which fell apart ^{in 1964, (1983)} this month, unable to muster a quorum--a temporary setback only, I hope)--in only a dozen of its 50 member-states does "the average citizen. . . enjoy a better all-round living now than before the colonial shackles were shed." (Atlantic Monthly, Sept. 1982, pp. 70-79). Thirty years ago Kwame Nkrumah of Ghana could declare proudly, "We prefer self-government with danger to servitude with tranquillity." (quoted by Northcott, p. 32). Today Julius Nyerere, another of the pioneers of independence, "surveys the wreckage of his country's economy," writes the Wall Street Journal (Aug. 27, 1982) and says, "We are poorer than we were [ten years ago]". Most Africans are wondering whether their servitude really ended with independence, ^{and} how much self-government they really have, and whether the tranquillity for which they long can co-exist with poverty. This suggests that in Christian mission in Africa today, poverty may well be a more important issue than freedom-fighting [to which too many mission dollars have gone.]

The glaring exception may be South Africa. But even there the problem is not so much colonialism as racism. The original inhabitants were neither the present black majority nor the white minority, but rusty-brown Hottentots, and the Bushmen. Injustice is there, but it is the blatant racism of apartheid and the ominous tragedy ^{is} that ^{it} is an injustice sanctioned by a minority segment of the Christian community. Bishop Desmond Tutu, chairman of the South African Council of Churches was asked on television last week (Sept., 1982) what it meant to be black in South Africa. "It means," he said, "that I am 51 years old and an [Anglican] bishop, but I can't vote. A 14-year-old white boy or girl can vote, but I can't. It means that if I leave my identity card in my coat pocket hanging in my office and go across the street for a cup of coffee, the police can stop me for breaking the law. It means that blacks who are 80% of the South African population have left to them only 13% of the land."

But is the only answer freedom-fighting violence? Most South African Christians resist that solution. In one of my classes at the seminary last year ¹⁹⁸² was Mr. Sam Buti. A gentle, unassuming man, I took him

to be a student, as he was, but he was also the Stated Clerk of the segregated Black segment of the Dutch Reformed Church of South Africa. His eyes flashed when he spoke of injustices, but then almost with tears he would say, "We don't want the violent way. As Christians we love the Afrikaners too-- and keep trying". South Africa has 22 million Christians out of a population of 28 million. 80% of the country is Christian, and 80% of the Christians are black. If there is any hope of avoiding an Armageddon in South Africa it is in the patient love of the Black Christian 80% of the 80%.

The second hope that I have mentioned for Africa is the Africanization of Christianity on that continent, most notably in the rise of the African Independent churches. But this too is a mixed hope, like independence. There are three general types of these African Independents, says Geoffrey Parrinder (Religion in an African City, 1953). There are the syncretists, like Nigerian Orunmlaism. "Paint God African..," they command. "Paint the devil any color but African. Then believe on Orunmla and thou shalt be saved." Their Jesus is only a magician. Second, there are the prayer-healers, like the Eternal Sacred Order of Cherubim and Seraphim. They read the Bible, take off their shoes as they enter church and cross themselves when they come in. They practice faith healing and dream dreams. There is not much wrong with that. ~~But~~ ^{though} Some of their dreams are very strange. A few years ago they dreamed that their province was about to sink in the sea, so they urged all the faithful to pack up their belongings, and they left town. Third, there are the ~~orthodox~~ ^{some orthodox, some not - but separated} separatists ^{who} cling to the doctrine and ritual of the mission churches they have left, the 39 Articles, the vestments, the prayerbook and all. ^{they discover} To most westerners this sounds like the best kind of all, until ^{they discover} that though the pastor wears a clerical collar, he has three wives. The most difficult problem the African churches face is how far indigenization can be carried without ceasing to be Christian, and how long the theology of the Independent churches can remain in process of formation without disintegrating before it can develop the better Bible training and theological education it so urgently needs.

There is no question that the African Independent church movement is one of the hopes for the future for Africa. It is already a very welcome

and highly strategic 14% of the entire Christian population of the continent. But the major Christian bodies, those once called mission churches but which are now as independent as the "independents", are still the most influential, the most enduring and probably still the most active churches in reaching the unreached.

Any list of the outstanding Protestant denominations would be far more heavily weighted with the older mission-related churches than with the African Independents. For example, though size is no guarantee of quality, of the fifteen largest denominations in Africa, 8 are "standard-brand", 3 have roots in the Faith Missions (Sudan United and Sudan Interior), 2 are United Churches (which include Presbyterians), and only 2 of the 15 are African Independent (the Kimbanguists and the Zion Christian Church of South Africa). The largest five are:

1. The Church of Christ of Zaire (4,278,000 affiliated members), a loose union of some 45 Protestant churches, a united church.
2. The Church of Christ on Earth through the Prophet Simon Kimbangu, (3,500,000), African Independent.
3. The Anglican Church of Nigeria (2,941,000)
4. The Dutch Reformed Churches of South Africa (2,142,000), a federation of four segments, white (1,200,000), black (600,000), coloured or "mixed" (340,000), and Indian (2,000).
5. The Nigerian Fellowship of the Churches of Christ (1,746,000), which is related to the Sudan United Mission, an international, inter-denominational faith mission.

More than any African Independents, the so-called "mission churches" were the evangelistic force that changed Africa from a 77% unevangelized continent in 1900, to a 75% evangelized continent in 1980 (distinguishing here between "evangelized" and "converted". More than any African Independents, in fact almost exclusively without the Independents, these were the foundation of a network of Christian mission schools which have been described as the single most influential factor in the African cultural, political and industrial revolution. More than the African Independents the major churches--and here I include the Catholics--gave Africa its leadership for independence. "Nearly all the present generation of African leaders," wrote Cecil Northcott at the high tide of the rush to freedom, "were educated in Christian schools and colleges"--Nkrumah of Ghana, Nyerere of Tanzania, Kenyatta of Kenya, Kaunda of Zambia and Banda of Malawi--"to mention only those in former British territories". (p. 28)

In a day when the programs of the older missions are more often criticized than praised, sometimes not without reason, it should nevertheless be remembered that it was [~~the pioneering courage of missionaries like McClure, and~~] the solid foundations of the great African denominations and faith missions that gave African Christianity its platform for the sky-rocketing growth we note with gratitude today.

~~For~~ That growth is the third hope of the church in Africa--six and a half million new members added every year to the swelling rolls of the church of Jesus Christ. But we have already warned that what grows is not always as hopeful as it may seem. Press beyond the statistics, and the "sin which so easily besets" lurks behind the numbers to dilute the promise of hope--the sin of apartheid, and the sin of schism, the sins of superstition and pride and politics and doubt.

To stop growing is no answer, of course. To cease evangelizing would be to cure the ills of growth by death. But to stop with evangelism is just as fatal. Christian mission moves on from evangelism to discipling and nurture and service. So much is still undone. South Africa is evangelized but racist. Central Africa is largely evangelized but desperately poor, and as Dr. McClure quoted with approval, "You can rarely lead a starving man to the Lord." "I am not an agriculturalist," he wrote, "but I must do what I can to make agriculture one of the channels to teaching the Abundant Life through Jesus Christ our Lord." (p. 117).

So mission moves on, but mission never moves away from evangelism. After all the growth of the past eighty years there are still the unreached pockets that call for pioneers. There are tribes almost completely unreached, but the largest and most impenetrable region is not in the interior but along the brown, dry sandy coast of North Africa. After three waves of Christian advance into Africa, the north is almost entirely Muslim.. It is Africa's last frontier in mission, and the most difficult.

Is there really any hope? There is always hope ^{the} [McClure] would say. "We dedicated a building [and called it] the Chapel of Hope", ~~he~~ ^{Dr.} McClure wrote. "I baptized eleven ~~people~~ of our people and led them in a Communion service. It was a wonderful day.." He looked out over the congregation

'We dedicated a building, the Chapel of Hope', he wrote in another letter, -and baptized 11 people. Thus he had looked out over the congregation "giving by leaps and bounds each day... showing real evidence of the leading of God's Holy Spirit."

Simple people who "live very much in the presence of the Lord, & expect him to visit with them ^{and keep them,} ~~and guide them,~~" like the ~~man who prayed for a sick husband,~~ ^{who in his delirium saw his 3 men coming for him,} and ~~in her prayer~~ ^{and then his} wife on her knees praying for him, ~~I saw~~ ^{and then} ~~the 3 men~~ ^{going away,} I heard Jesus saying like the man who brought his boy to McClure for

~~emergency~~ ^{emergency} treatment. He had been bitten by a puff adder, poisonous as a water moccasin

and McClure doubted ^{that} there was much hope. ^(But when he expressed his anxiety to the father) ~~and~~ the man simply said, "if the

medicine won't help him, our prayers will. "Yes," wrote McClure, we dedicated

a building (today), the Chapel of Hope. But the real chapel of hope for these

people... is to be found in the hearts of such men [and women] as those who have found that [Christ] is their Hope and Their Salvation." (p.110). ^{109 f.}

And once again Don McClure was right. The only unmixed

hope for that great continent is Jesus Christ in the hearts and minds

of the African people.

26 1985

Pittsburgh, Pa. McClure Lectures

Breakthrough in Missions:

- ③ ASIA: ~~The Greatest Challenge~~ ~~the Kingdom of God~~ ~~in the Kingdom~~ ~~Lessons from Success~~
- ② KOREA: ~~Lessons from Failure~~
- ② CHINA: ~~Lessons from Failure~~
- ① AFRICA: Continent of ^{High} Hopes.

BREAKTHROUGH IN MISSIONS

I. AFRICA: CONTINENT OF MIXED HOPES

II. CHINA: THE LESSONS OF FAILURE

III. ASIA: THE GREATEST CHALLENGE

Ms. Janet Ankeny
(412) 362-5610

Sept. 19.22

1922

W. Donald McClure - "Red-Headed, Rash and Religious" ed. by Morris Farnman.

Nilotic people of the Sudan - "tall, and smooth" - neither Arab nor Negroid.

After college grad. - short-term teacher (3 yrs.) in mission school for boys, Anglo-Egyptian Sudan.
in charge of agricultural school, large dairy herd, veterinary service - successful operation on a draft camel.

big game hunt along upper reaches of Nile.

Return to Africa among Shulla tribes, near mouth of Sobat River. Doleib Hill

wild-eyed oxen to break to plow; healing wounded after village spear fights.

② 1936 - promises to Annak^{Akoko} on headwaters of the Sobat. (divided across Ethiopian border).

③ 1951 - promises to Annak on Ethiopian side of border - Polewo.

born 1907? grad college 1928? To Africa 1928/29

Tired of building houses - "I am eager to spend all my time among the people, teaching them the things ^{which} ~~that~~ are nearest my heart" - p. 116

African attitudes to westerners - "Wouldn't it be too bad to be born red like those people" - 115

"I wouldn't like to live in a house like theirs. We can see everything they do"

Pakwan the Shulla died. "I loved Pakwan like a brother. Well, Pakwan is now closer to Jesus than any of us the rest of us, and I feel that my work in Africa would have been worthwhile if only bec. of my influence on him for Xt." - p. 98

Fus Amoch - when his outhouse fell in. "He is cursed to have his house fall down. He will have to abandon it." The other "You're crazy, for you don't know him. When something happens to us we sit down + cry. But when something happens to him he laughs and then he prays and God starts to work for him." - p. 91 f.

breakdown + renewed

Womers - cottage industries making cloth. Visit of Annak king. - p. 84

Replenishes Amoch cattle herds + chickens after the famine - p. 85

"Africa is still Africa" - writes Don after his canoe tips over in crocodile river, and him kills 2 men in nearby village - p. 35

Pike + Sobal to the mighty Nile

Sudan - "the land of the rustling of wings"

Mom's wife came, her husband had been sick for 20 miles walk (going to town by train, then walk) - too late. The good deed her
"eyes - "Why didn't you come long ago?" - My heart bled to water why had I come immediately... I might have saved her...
"Over the last 1900 years God's black children have been crying out, why have
you waited so long? I cannot rest or spare myself until I have used every ounce
of my energy ^{and} strength in carrying life to these dying children of Africa - p. 141 f.

Humper - "You can rarely lead a starving man to the land" -

Don McClure -

Humility: - "I was ashamed that it had come to me [the confidence in God's power] through a little Shulla boy of 8 or 9 years old a young teacher who had known the Lord but a few years. I went to Africa to teach them about Jesus Christ but I am the one who had to learn what it meant to walk with the Lord in complete trust and faith" - p. 23

"Everything seems to be right for a spiritual awakening among the Shulla people. Lord forgive us if we are not right for it!" - p. 24.

Unchanging Africa = change. "Africa is still Africa and we never know what a day will bring forth." - p. 35

Kills his red snake - 9 ft long. "A juju = god" - villagers want to oil + sprinkle it - sacrifice + cheer - p. 88

W B Anderson's advice - "and Don, when you are out looking for lions don't stick your head into danger, for your first task is to save souls and not to shoot lions." - p. 99.

"We dedicated a building, the Chapel of Hope" - and baptized 11 people. "Our people are growing by leaps + bounds and daily are showing real evidence of the leading of God's Holy Spirit. The elder, deathly sick who in his delirium imagined 3 men coming to him "Otemp, you are going to die tonight. This is what comes of being a son." Then he saw his wife kneeling + praying - and as she ~~prayed~~ prayed the 3 men fled. And Jesus appeared, "Otemp, I have been watching you and am pleased with you. You are not going to die tonight." Single people who "live very much in the presence of the Lord, and expect Him to visit with them + guide them".

On the witch-doctor who 10 yrs. before had sworn to drive McClure out of the country before he became an old man - now 10 yrs later asks for baptism. On the man who came in with his son bitten by a puff adder - poisonous as a water moccasin. Very calm - "If the medicine won't help him, our prayers will." Ben: "McC" Three years ago you would have killed a sheep and poured its blood on the boy to save him from the poison. "He raised his head and looked at the light. That was for other days. Now we believe only in the blood of Jesus." Yes, we

we dedicated a building, the Chapel of Hope. But the real chapel of hope for this people in this country [and on this continent] is to be found in the hearts of such men [and women] as those who have found that He is their Hope and their Salvation." - p. 110.

Urgency - "I don't want to take time out to build even a place for us to live. We must have first of all adult literacy classes for it is our dream that every Christian will be a Bible-reading man. This is not an easy task for there is not one Amalé man or woman here (Poku) above 15 who can read a word in any language. I want to start a school for them immediately. Too, we will have to teach our adult Christians to become village evangelists. We try to inspire every man to become a witness and to use all his spare time in teaching the way of Salvation. But we also need some full-time evangelists. We cannot wait until the small boys have gone on to school and received training for teaching and preaching. It would take too long and also the school boys do not make the best evangelists. The Amalé faith is rather too academic to them... But to the villagers it becomes the breath of life, and [with a little training] he makes by far the best evangelist." p. 116

Another phase of work is equally important... the agricultural program. To me it is the most practical foundation on which the superstructure of the faith + life must be built... you can rarely lead a starving man to the Lord. He must first be fed physically before he will have any interest in spiritual things. These Amalés are living very close to starvation year after year and something must be done about it [we need to teach agric. methods - for their soil is not infertile]. - p. 116 f.

"Looking far into the future, we are expecting them to carry on a Amalé program after we leave this area... This week we start at Poku. I presume when we get it well started, as we have at Akoko, we will move on to another, and another until we lose ourselves in the fastnesses of the African jungle never to be heard of again - unless there happens to be a livingstone or a Stanley to come to our rescue."

May 19-21, 1977

MEMORIAL RECORDSRECORD

Memorial Records
Board of National
Missions Workers

John DeBenedetto
Maryland

771-331 - The Board of the Program Agency made record of the death of the following Retired Workers of the former Board of National Missions:

The Rev. John DeBenedetto, died February 2, 1977. Mr. DeBenedetto served from 1912 to 1947. Many years were spent as pastor of the church of the Saviour, ministering in the Italian community of Baltimore.

J.S.DeRogatis
New York

Rev. Joseph S. DeRogatis, age 89, died December 27, 1976. Mr. DeRogatis served from 1913 to 1957 as pastor of Calvary Presbyterian Church and Church of Our Savior in Staten Island.

A.R.Hodge
California

Rev. Arthur R. Hodge, age 85, died October 18, 1976 - served from 1917 to 1956 as a pastor at Camp Meeker (Redlands), California.

Elvira Pike
Colorado

Miss Elvira Pike, age 89, died November 13, 1976. Miss Pike served from 1941 to 1952 involved in religious education and community work in mission stations at Arbor, Cortez, Beulah, Mariano and Towaoc, Colorado.

H.G.Weisbecker
Florida

Rev. Homer G. Weisbecker, age 79, died November 7, 1976. Mr. Weisbecker served from 1960 to 1963 in Community Church in Everglades on a part-time basis and ministered as a Sunday School missionary to families and small groups living within 50 miles to the north.

RECORD

Memorial Records
PCUSA and UPNA
Boards of Foreign
Missions and COEMAR
Retired Missionaries

771-332 - The Board of the Program Agency made record of the death of the following retired missionaries of the former Boards of Foreign Missions of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America and of the Commission on Ecumenical Mission and Relations:

~~2*~~ W.D.McClure, Sr.

The Rev. W. Donald McClure, Sr., D.D., age 70, was killed Sunday, March 27, 1977 in the Godi Mission Station (Ethiopia) by bandits. Don McClure, Sr. and his son and the Rev. W. Donald McClure, Jr., a missionary in Surma, had gone to Godi to close the mission station. They, and others at the station, were shot at by groups of bandits, killing Mr. McClure, Sr. and wounding the wife of a World Vision missionary. Don McClure has been a United Presbyterian Missionary in the Sudan and Ethiopia since 1928. From 1928 to 1931 he taught in the Khartoum schools in North Sudan and at the J. K. Giffen Agricultural School. He returned to the United States in 1931 to enter Pittsburgh-Xenia Theological Seminary and after graduation in 1934 returned to the Sudan where he did educational and evangelistic work at Doleib Hill. In 1952, a special undertaking known as the Anuak Project was launched with Don McClure as the pioneer, the aim of the project to evangelize the whole Anuak Tribe. In 1965, Mr. McClure became general secretary of the mission work in Addis Ababa and in 1971 he began his work at the Godi Community Project in eastern Ethiopia, at the request of the former Ethiopian

continued...

THE UNITED PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA



The Program Agency

475 Riverside Drive, New York, N.Y. 10027

Room 1108

(212) 870-2687

J. Oscar McCloud, General Director

March 30, 1977

Dear Friends:

The enclosed news release will bring to you information about the tragic death of the Reverend W. Donald McClure.

The Program Agency is taking this opportunity to bring you this information as quickly as possible because we are sure that you will want to share this news with your congregations.

Don McClure, Jr. and his father had gone to Godi to pick up some of their things and to close the station because of the violence which had been occurring in that area. Lyda had remained in Addis. We expect that Lyda will be returning to the United States within a few weeks.

The Program Agency will provide you further information as soon as Lyda returns to the United States. Should you have further questions prior to that time, please direct them to Miss Hazel McGeary, Associate for Fraternal Workers Concerns in the Program Agency. Her telephone number is (212) 870-3124.

There is some irony in the fact that Don McClure, Sr. met death and is now buried in the country which he loved so dearly. We ask that you remember Lyda, Don, Jr. and the family in your prayers.

Sincerely,

J. Oscar McCloud

JOM:rl
Enclosure

NEWS

PRESBYTERIAN OFFICE OF INFORMATION

THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A.

475 RIVERSIDE DRIVE • NEW YORK, NEW YORK 10027

AREA CODE 212 - 870-2808

FOR RELEASE AT WILL

7729

1-2-2A-2B-3-4-5-6-7-S-MMF

NEW YORK, March 28--The Rev. W. Donald McClure, retired United Presbyterian missionary, was killed by bandits yesterday in eastern Ethiopia.

Mr. McClure and his son, the Rev. W. Donald McClure, Jr., a missionary in Surma, Ethiopia, had gone into the Godi Mission Station to close the station and bring out some things. They, and others at the station, were shot at by a group of bandits, killing Mr. McClure, Sr., and wounding the daughter of a World Vision missionary.

Mr. McClure, Jr. reported in a telephone conversation early this morning with his wife, who is in this country, that chaos followed the killing. The bandits began shooting at each other. The younger McClure and the other missionaries escaped into hiding. Early this morning, when it seemed calmer, they returned to the station and radioed Addis Ababa for a plane.

All other United Presbyterian missionaries, including Mr. McClure, Jr., are working in the southwest part of Ethiopia, which is a long distance from where the killing took place. The senior McClures were working in an area which had considerable guerilla activity because of its being contested by Somalia. After his retirement in 1971, Mr. McClure, Sr. went to this previously unreached area, which is not a part of the United Presbyterian mission work, to carry on evangelistic work at the request of the former government of Ethiopia.

Mr. McClure, Jr. buried his father at Godi. Memorial services will be held this week in Addis Ababa. Mrs. Lyda McClure, wife of the victim, will be returning to the United States shortly.

Mr. McClure, who was 70 years of age, had been a missionary in the Sudan and in Ethiopia since 1928. Following his graduation from Westminster College, New Wilmington,

-more-

FOR WEEKLY RECORDED NEWS ABOUT UNITED PRESBYTERIANS, CALL INFORMATION EXCHANGE (212) 870-2247.

(CALL COLLECT IF YOU WISH)

Don McClure -- 2

Pennsylvania, in 1928, he went to the Sudan as a teacher for a short term under appointment of the Board of Foreign Missions of the former United Presbyterian church of North America.

From 1928 to 1931, he taught in the Khartoum schools in the North Sudan and at the J. K. Giffen Agricultural School. He returned to the United States in 1931, entered Pittsburgh-Xenia Theological Seminary in Pittsburgh, and was graduated in 1934. Following graduation from seminary, he applied for regular appointment as a missionary.

He began his service in Doleib Hill, where he did educational and evangelistic work. In 1952, a special undertaking known as the Anuak Project was launched with Mr. McClure as the pioneer. The aim of the project was to evangelize the whole Anuak tribe in a limited and definite period of years through concentration of personnel.

In 1965, Mr. McClure became general secretary of the mission work in Addis Ababa, and in 1971 he began his work at the Godi Community Project in eastern Ethiopia, at the request of the Ethiopian government.

#

--ann anderson

W. Donald McClure, Sr., retired United Presbyterian minister and pioneer missionary, was killed March 27, 1977, in eastern Ethiopia. Mr. McClure and his son, the Rev. W. Donald McClure, Jr., a missionary in Surma, Ethiopia, had gone into the Godi Mission Station to close the station and bring out some things. They, and others at the station, were shot at by a group of bandits, killing Mr. McClure, Sr., and wounding the wife of a World Vision missionary.

The senior McClures were working in an area which had considerable guerilla activity because of its being contested by Somalia. After his retirement in 1971, Mr. McClure, Sr. went to this previously unreached area, which is not a part of the United Presbyterian mission work, to carry on evangelistic work at the request of the former government of Ethiopia.

Donald McClure, who was 70 years of age, had been a missionary in the Sudan and in Ethiopia since 1928. Following his graduation from Westminster College, New Wilmington, Pennsylvania, in 1928, he went to the Sudan as a teacher for a short term under appointment of the Board of Foreign Missions of the former United Presbyterian Church of North America.

From 1928 to 1931, he taught in the Khartoum schools in the North Sudan and at the J. K. Giffen Agricultural School. He returned to the United States in 1931, entered Pittsburgh-Xenia Theological Seminary in Pittsburgh, and was graduated in 1934.

He began career missionary service in Doleib Hill, where he did educational and evangelistic work. In 1952, a special undertaking known as the Anuak Project was launched with Don as the pioneer. The aim of the project was to evangelize the whole Anuak tribe in a limited and definite period of years through concentration of personnel. Each post combined evangelism, health services, education, agriculture, and often commercial services - a holistic development process.

In 1965, Don became general secretary of the American Mission in Addis Ababa, and in 1971 after retirement he began work at the Godi Community Project in eastern Ethiopia, at the request of the Ethiopian government.

*Please check for accuracy
The Board to include this
in the Campbell Director
- Long of Dept*

HAZEL

- Information wanted
- Answer
- Pass as listed
-



McClure Sr. APR 19 1977

(The following letter received by Mrs Benard (nee Gwen Michael.) Buck, 8108 18th Ave, SW - Seattle, WA 98106 - Tel: 206/767-6263. Letter was postmarked Addis Ababa, Ethiopia, 11 April 1977).

EMERGENCY EVACUATION FROM GODE

At 10:40 last Sunday morning I was asked if Mercy Airlift could make an emergency evacuation of a number of people from Gode, 300 miles southeast of Addis. A radio message from Gode that morning said only, "There was trouble here last night and we would like to be evacuated immediately." Fortunately, Ron Smith, USAID pilot, was available. How serious the trouble was we did not learn until several hours later. A Defense Department clearance to fly to Gode usually takes 48 to 72 hours to process but we would give it a try. A missionary young lady stood up in the Sudan Interior Mission Chapel service and asked for prayer for our mission of mercy.

The Relief Commission Chief and assistant were not available. I then called the U.S. Embassy. They quickly got to the right top government officials even though it was Sunday and offices were closed. An hour and a half and 15 phone calls later we had our clearance.

The evacuees had been informed by radio they should be at the airport. At 3:30 we taxied up, shut down the left engine only, and loaded 21 adults, 4 children and icka (baggage). Nineteen minutes from touchdown we were again airborne. There was not time to reach Addis Ababa before dark and we do not fly after dark because of the shortage of navigational facilities in Ethiopia. We headed for Dire Dawa, about an hour closer than Addis, landing three minutes before the airport closed.

During this flight we learned that at 1:30 that morning about 20 Somali guerrillas with rifles and hand grenades robbed Dr. Donald McClure's mission compound. Dr. McClure has been a Presbyterian missionary in Africa 50 years; 25 in Ethiopia. At least one of them knew him and called him by name. Apparently dissatisfied at not obtaining \$2,500 cash, they lined up Dr. McClure, his son Don Jr., also a Presbyterian missionary, and Graeme Smith, a World Vision agriculturalist.

Three shots rang out from a distance of three feet and the three fell to the ground. Dr. McClure was instantly killed but by God's mercy the other two miraculously were not even hit!

Meanwhile some of the guerrillas had routed Graeme's wife, Pam, and 4 small children from their nearby house and were preparing to shoot them and other trembling workers. When they heard the shots fired at the first three, followed by other shots as Don, Jr., fled into the darkness to seek help, they apparently thought soldiers had surprised them. Panicking, they fired a shot wounding Pam in the leg as they fled. Graeme feels that if the shot killing Dr. McClure and the shots fired at Don Jr. and him had not panicked the second group, Pam and the group would have been killed within seconds.

The beloved Dr. McClure was laid to rest in a corner of his compound, in the country he loved. He would have been 71 in a few days. Half the population of Gode listened with tears, as Don Jr. explained simply but eloquently that his father's work on this earth was done and he was ready to go. In laying down his life, he possibly saved several others from an untimely death.

Understandably, there was much rejoicing as the Mercy Airlift DC-3 swooped into Gode and carried them to safety in Dire Dawa and on to Addis the next day.

CC Ginny McClure
Hazel McGarry

/s/ MARVIN L MICHAEL
MERCY AIRLIFT
ADDIS ABABA, ETHIOPIA

MEMORIAL SERVICE

for

*THE REV. W. DONALD McCLURE, SR., D.D.
1907-1977*

September 22, 1977

3:30 P.M.

*The Interchurch Center Chapel
New York, N.Y.*

Memorial Minute adopted by the Program Agency Board

The Rev. W. Donald McClure, Sr., D.D., age 70, was killed Sunday, March 27, 1977 in the Godi Mission Station (Ethiopia) by bandits. Don McClure, Sr. and his son, the Rev. W. Donald McClure, Jr., a missionary in Surma, had gone to Godi to close the mission station. They, and others at the station, were shot at by groups of bandits, killing Mr. McClure, Sr. and wounding the wife of a World Vision missionary. Don McClure has been a United Presbyterian missionary in the Sudan and Ethiopia since 1928. From 1928 to 1931 he taught in the Khartoum schools in N. Sudan and at the J. K. Giffen Agricultural School. He returned to the United States in 1931 to enter Pittsburgh Xenia Theological Seminary and after graduation in 1934 returned to the Sudan where he did educational and evangelistic work at Doleib Hill. In 1952, a special undertaking known as the Anual Project was launched with Don McClure as the pioneer, the aim of the project to evangelize the whole Anuak Tribe. In 1965, Mr. McClure became general secretary of the mission work in Addis Ababa and in 1971 he began his work at the Godi Community Project in eastern Ethiopia, at the request of the former Ethiopian government. Following retirement in 1971 Don and Lyda McClure returned to the Godi Mission Station to carry on their evangelistic work. Don McClure, Jr., buried his father at Godi.

Mr. McClure was born in Blairsville, Penna. He was a graduate of Westminster College and Pittsburgh-Xenia Theological Seminary. During his seminary years he married a former missionary colleague from the Sudan, Lyda Boyd. They have three children, Margaret, Don, Jr. and Lyda L.

A SERVICE OF THANKSGIVING

PRELUDE

CALL TO WORSHIP

J. OSCAR McCLOUD

*HYMN, No. 202

"Jesus Shall Reign"

*INVOCATION AND THE LORD'S PRAYER

PRAYER OF CONFESSION

Eternal Father, guardian of our lives:
we confess that we are children of
dust, unworthy of your gracious care.
We have not loved as we ought to love,
nor have we lived as you command, and
our years are soon gone. Lord God, have
mercy on us. Forgive our sin and raise
us to new life, so that as long as we
live we may serve you, until, dying, we
enter the joy of your presence; through
Jesus Christ our Lord. Amen.

THE OLD TESTAMENT READING

Psalm 103

HAZEL McGEARY

THE NEW TESTAMENT READING

I Corinthians: 15

PAUL HOPKINS

SOLO How Lovely Are Thy Dwellings

SUSAN MULLER

THE MEMORIAL MESSAGE

DONALD BLACK

***THE AFFIRMATION OF FAITH**

We believe there is no condemnation
for those who are in Christ Jesus;
and we know that in everything God
works for good with those who love
him, who are called according to
his purpose. We are sure that neither
death, nor life, nor angels, nor
principalities, nor things present,
nor things to come, nor powers, nor
height, nor depth, nor anything else
in all creation, will be able to
separate us from the love of God in
Christ Jesus our Lord. Amen.

PRAYER

GLENN REED

*HYMN, No. 79

"The King of Love"

*BENEDICTION

POSTLUDE

Participants in the Service

Rev. J. Oscar McCloud, D.D., General Director, Program
Agency, United Presbyterian Church U.S.A.

Miss Hazel McGearry, Assoc. for Fraternal Worker Concerns,
former missionary colleague of Dr. McClure's in Ethiopia.

Mr. Paul Hopkins, Liaison with Africa, Program Agency.

Miss Susan Muller, secretary, Program Agency, daughter of
missionaries serving in Iran.

Rev. Donald Black, D.D., Assoc. General Director, Program Agency

Rev. Glenn Bruggers, Secretary for Asian Ministries/Ethiopia,
Reformed Church in America.

Rev. Glenn P. Reed, D.D., former missionary colleague in Sudan,
former Secretary, Board of Foreign Missions, United Presby-
terian Church, N.A. and Commission Representative UPCUSA.

Mr. Robert MacDonald, Organist.

Ushers are from Staff Association of the UPCUSA.

I.

This is a double privilege - a privilege to be a guest in this historic seminary, and ~~to have~~ a great honor indeed to be chosen to ^{deliver} the first lectures of what will be an annual series of mission lectures named for an unforgettable 20th century pioneer, ^{the} Dr. W. Donald McClure, ^{Whien God} picked that "rash, red-headed and religious" young man for Africa, ^{some} ~~he~~ must have had a sense of humor. ^{could} ~~How can a~~ "red-head" ^{with} ~~make~~ ~~himself~~ ~~one~~ ~~with~~ ~~become~~ brother to the "tall, ~~smooth~~" tribal blacks of the upper Nile; ^{could} ~~How~~ the son of a Chinese teacher of Greek + Latin have any meaningful commiseration with illiterate Dinkas and Annaks.

My first lecture is on Africa. I should know better, having been to Africa only three times in my life, - once with Samuel Zwemer who ~~could have taught~~ ~~to~~ ~~disturb~~ ~~in~~ ~~Syria~~ ~~the~~ ~~important~~ ~~of~~ ~~a~~ ~~lifetime~~ ~~to~~ ~~learn~~ ~~about~~ ~~Muslim~~ ~~Africa~~ - but ^{also} I was only 12 at the time ~~and~~ ~~was~~ ~~more~~ ~~impressed~~ ~~with~~ ~~camels~~ ~~than~~ ~~with~~ ~~missions~~. ~~But~~ ~~to~~ ~~But~~ ~~to~~ ~~for~~ ~~give~~ ~~a~~ ~~Mc~~ ~~Clure~~ ~~lecture~~ ~~and~~ ~~fail~~ ~~to~~ ~~say~~ ~~anything~~ ~~about~~ ~~missions~~ ~~to~~ ~~Africa~~ could be as unthinkable as to come to Pittsburgh ~~and~~ ~~fail~~ ~~to~~ ~~remember~~ ~~where~~ ~~the~~ ~~United~~ ~~part~~ ~~of~~ ~~our~~ ~~denominational~~ ~~name~~ ~~comes~~ ~~from~~. ^{on the subject} So permit me, if you will, to speak ~~to~~ ~~night~~ ~~about~~ "Africa: Continent of Mixed Types", ~~with~~ ~~you~~ ~~some~~ ~~a~~ ~~cruder~~ ~~title~~ ~~might~~ ~~be~~ "Africa missions as seen by a North American who knows Asia better."

The first question is, why call Apice a continent of hope at all?

It was only ~~Twenty~~ ^{thirty} years ago ~~that a surprising number of~~ ~~many an inward-looking~~ ~~number of~~

Christian futurists were ready to mark off Africa as an opportunity lost.

The days of ~~your~~ Christian growth, ^{in Africa there,} ~~they said,~~ ~~were over,~~ ~~and the fatal~~
~~combination of western colonial greed association of colonial greed with~~ ~~and with white~~
~~Christian missions, combined with~~ ~~Muslim missionary~~ they said, were over.

The association of colonial greed with white Christian missions, ~~justified a not~~
~~would be the death of~~ ~~white Christian missions~~ ~~would go~~ ~~with~~ ~~the~~ ~~along~~ ~~with~~
Islam was one more in the mire in Africa. ~~The colonial greed was~~ ~~in~~ ~~retreat.~~
~~The association of~~ ~~White Christian missions,~~ ~~with~~ ~~the~~ ~~white~~ ~~colonialism~~ ~~presses,~~
could not long survive the retreat of the west, ~~and with the missions gone,~~
justified a not, ~~would~~ ~~bring~~ ~~down~~ ~~the~~ ~~one~~ ~~would~~ ~~send~~ ~~both~~ ~~packing~~ ~~out~~ ~~of~~
and their churches would not long survive their withdrawal.

Africa as independence ~~inevitably~~ spread, and with the missions would go.
~~It could not long withstand the surging tides of~~ ~~black nationalism~~ ~~and~~ ~~black~~ ~~nationalism.~~
Their churches, Already Muslim ^{swarming} ^{with} ^{the} ^{persuasive} ^{slayer,} ~~evangelists~~ were, ~~reminding~~ ~~the~~ ~~people,~~

"Islam is black; ^{and} so is Africa." The accepted attitudes to Africa in the Christian press

~~permanently~~ ~~was~~ ~~to~~ ~~be,~~ ~~view~~ ~~of~~ ~~realistic~~ ~~Africa~~ ~~watchers~~ ~~in~~ ~~the~~ ~~50s~~ ~~and~~ ~~60s~~
Realists reported that ~~was~~ ~~that~~ ~~the~~ ~~cross,~~ ~~was~~ ~~losing~~ ~~black~~ ~~Africa~~ ~~to~~ ~~the~~ ~~crescent.~~
^{said} ^{the} ^{realists,} ~~was~~ ~~would~~ ~~soon~~ ~~lose~~

In 1952, for example, The World Christian Handbook of 1952 ^{is} ^{filled} ^{with} ~~reported~~ ~~in~~ ~~alarm~~ ~~that~~ ~~in~~ ~~Nigeria~~

~~that~~ ~~was~~ ~~Africa's~~ ~~largest~~ ~~single~~ ~~country,~~ ~~and~~ ~~in~~ ~~Ibadan,~~ ^{Nigeria} ~~the~~ ~~largest~~ ~~city~~ ~~in~~ ~~West~~ ~~Africa,~~

~~more~~ ~~than~~ ~~half~~ ~~the~~ ~~city's~~ ~~population~~ ~~of~~ ~~400,000~~ ~~had~~ ~~been~~ ~~converted~~ ~~to~~ ~~Islam~~ ~~in~~ ~~only~~

20 years - yet Ibadan had only two Muslim primary schools ~~and~~ ~~compared~~ ~~with~~ ~~and~~ ~~whereas~~ ~~there~~ ~~were~~

more than 20 Christian schools ~~in~~ ~~the~~ ~~city~~ ~~More~~ ~~evangelical~~ ~~Christian~~ ~~education,~~
any the part of Africa ^{mission} ^{primary} ^{to} ^{be} ~~was~~ ~~no~~ ~~match~~ ~~for~~ ~~Muslim~~ ~~evangelism.~~

~~The~~ ~~spread~~ of Islam, in particular, who seemed to be
 It was Islam's lay evangelists, ~~who were~~ ^{among the common people} ~~proving~~ frighteningly effective. ~~On the~~
~~one hand~~ Indistinguishable ~~and~~ ^{in the crowds from the} ~~broader~~ & ~~active~~ but in a steady stream down
 the ~~land~~ north into black Africa. ~~But on the other hand~~ ~~than they~~ ~~tempered~~ their
 religious ~~openness~~ with a broad tolerance of African customs broadly tolerant of
 African customs ~~they~~ ~~and~~ ~~more~~, they ~~seemed~~ ^{were} for less demanding of
 change of decision than their uncompromising ~~and~~ highly visible Christian
 counterparts. African ~~populism~~ was "islamizing" so rapidly, it appeared to
 Kenneth Gray in 1962, that Christian missions and "Western imperialism in recession"
 seemed to be turning ~~the~~ over the whole continent to Mohammed, beginning
 in the Sudan and moving ~~westward~~ ^{westward} south. (World in Health, pp. 35, 42).

In some parts of West Africa the green tide of Islam ~~was~~ ^{made was making} ~~was~~ ^{making}
~~black~~ converts at ten times the rate of the Christian church. (C. Northcott,

~~Why in Africa~~, (1963), p. 60), ~~and to Kenneth Gray~~ ^{in 1962}, ~~African indigenous religions were~~
 "islamizing" ~~so rapidly~~ that ~~the whole continent was~~

So Christians in the West who had been boasting of
 the progress of ^{their African Prot.} ~~Protestant~~ missions - from 1/2 million to 17 million in 1900 to
 19 million in 1962 as that year's handbook reported - ~~were~~ ^{church} suddenly ~~changing~~
 their ~~story~~ ^{tone}. If trends continued, the church would disappear ^{once more} in Africa - ~~supplant~~
~~as it had done~~ ^{as it had done} ~~there~~ before.

Others attributed the untold ^{in Africa} ~~dedic~~ of the ^{not so much} to the resurgence of Islam as to the retreat of the West.

③
④

Another ~~potent~~ reason for pessimism about the Christian future in Africa thirty years ago was ~~the~~ shocking collapse of western political power ~~there~~ after World War II. * A In 1945, as Ralph Winter has graphically portrayed in his book "The 25 Unbel. Years," "99.5% of the Non-Western world was under Western domination. Twenty-five years later, in 1969, "99.5% of the Non-Western world was independent." ~~There were the 25 unbelievable years~~ which gave his book its title. ~~Nowhere~~ Nowhere was the retreat of the West more rapid, ^{recession} than in Africa. In the 19th c., ^{only new} one African nation had emerged to join Ethiopia as a self-gov. African state - Liberia in 1847, ^{Not for another until} 1942 did another win its independence, Egypt in 1922. ^{That was} ~~Thirty years later, in 1951~~ ^{ed that was before the modern period of African indep.} ~~ed not until as late as~~ 1951 did the first earthquake tremor of the crumbling of old empires begin to shake ^{the continent} the old colonial fetters as six more nations achieved independence - Libya, the Sudan, and Ghana among them. Then came the flood. In the one year of 1960 alone, no less than 17 African nations declared themselves free & sovereign, and 12 more joined them before the 1960s ended. The map of Africa had been so unrecognizably ^{in the 1950s} and so completely altered that to this day westerners still have difficulty remembering all the new names of old colonial territories.

It was commonly believed, often bitterly resented, and undoubtedly partly true, that at least one reason for the rapid growth of Christianity in Africa since the turn of the century was the awe of political power and

and technical superiority which it derived from ^{its connection with} the so-called "Christian" imperial regimes of Europe which had parcelled out Africa between them at the Berlin Conference of 1884-5. | Few realize how short that colonial period lasted in ~~most of Africa~~ ^{in most of Africa}. The collapse was shocky - (A) - p. 4. ~~not much more than 60 years, but its scars~~ ~~It collapsed in less~~ than 20 years, but its scars are still with us. ^{whether} Justified or not, Africa will ~~still~~ remembered the bitter judgment, "When the white men came, they had the Bible and we had the land; now we have the Bible and they have the land."

So in the 60s, as the ~~colonizers~~ ^{colonies crumbled, as} left, and Islam advanced, and as an appealing new faith, communism promised liberation ^{for the oppressed} ~~from oppression~~ and ~~plenty~~ prosperity for ~~the oppressed~~ ~~those who had been exploited~~ the exploited - it seemed altogether probable that ~~when the white governments left, Africa would give the Bible back not only take back the land, send back the missionaries with~~ ~~not only take~~ ^{back its} ~~the~~ land, ^{but also return} ~~send~~ back the Bible to the missionaries, and send them packing with the departing colonialists, and the chch would disappear

Christians in the west who had ^{been} boasting of chch growth in Africa - from ^{only} half a million Protestants in 1900 to 19 million in 1962 (according to that year's Handbook) - changed their tune. If trends continue, they concluded, the chch will disappear in Africa once more, as it had done twice before. in ~~the~~ Africa (outside the Coptic ghettos) as it had disappeared twice before.

There have been three waves of Christianity in Africa.

There was the first wave, beginning ^{in N. Africa} with Philip the evangelist and the conversion of the Ethiopian eunuch who found gems in the old Testament and in the witness of a lay evangelist, Philip. ^{Significantly} The old Testament ~~ever since~~ has ever since played a more important role ^{in African soil} in the understanding of the Christian faith than on any other continent. ^{the indigenous} But

the fall of Rome and the rise of Islam in the 5th and 7th centuries wiped out North Africa, as one historian put it, "was first romanized, then christianized, but is now a stronghold of Islam." ^{Two pockets only were} that first wave of Christian advance into Africa.

left - the ^{Coptic} ghettos of Egypt, and the ancient kingdom of the land of Judah, Ethiopia, which alone held out, Christian and independent against the tidal wave of Islam.

For ^{the next} ~~about~~ a thousand years, ^{almost, Africa} was untouched by any ^{effective} fresh Christian advance.

~~It~~ ^{Not until} was the Portuguese who ~~first~~ ⁱⁿ the 15th century opened an "age of discovery".

The second wave carried the chh down the African coasts - ~~to the Congo~~ on the west as far south as the Congo in the 15th century, ^{and} on the east coast to Mozambique in the 16th.

^{Western chh history} ~~The west~~ has largely forgotten that the Christian African kingdoms ^{ruled by African kings} ~~ruled by African kings~~ that emerged ~~from~~ from the south, that flourished in the 16th century. The black king Afonso of the Congo not only sought the conversion of all his people, he sent his son to Lisbon ^{to be} educated, and returned as a priest.

and the ^{royal} ~~prince~~ prince was ~~consecrated~~ ^{all} consecrated bishop for the Congo by ^{Pope} Leo X in 1521; ^{But perhaps Pope Leo was} ~~the~~ ^{the} ~~what was being~~ ^{what was being} ~~in Congo in 1521~~ ^{in Congo in 1521} that what was being ^{in the Congo} ~~in the Congo~~ ^{At} ~~any rate the mission~~ ^{legated.}

^{the energetic African} ~~at~~ ^{at} not even ^{the Christian king} the Catholic Queen Zimba of Mutamba, a hundred years later (1646-1665) could revive it. The Golden Kingdom of Monomotapa on the east coast, in what is now Mozambique ^{was} ~~was~~ ^{in the 14th c.} ~~in the 14th c.~~ likewise flourished for a ^{time} ~~time~~ ^{and vanished.}

1951
1885
66

~~Now the ~~best~~ greatest wave of all, the brightest hope~~

The ~~A~~ third wave of Christian advance - the greatest of them all is ~~that~~ the one we best remember, ^{it} ~~beginning~~ with the Moravians, ~~and~~ Moffat but the breakthrough did not come until mid-century, when ^{came in the years 1852-57} David Livingstone, The ~~breakthrough~~ ^{was} in 1841 when Livingstone ^{from 1853 to 1873 at last} ~~with the Livingstone's great epoch-making~~ ^{and} opening journey, ~~into the which~~ ^{up} the heart of the continent to the gospel.

It is sometimes forgotten that the ^{to Central Africa} ~~missionary~~ did not come ^{but before them} with the colonizers ^{and they came not to colonize but} ~~or for the colonizers, the missionary~~ to evangelize, ^{not only} ~~and to~~ ^{to evangelize, but to} ~~come for Christ, it was there first.~~ ^{Nevertheless, it remains true that} ~~But~~ the roads the missionaries opened

were the roads that ~~westward~~ ^{and} to Europe used to occupy the land, ^{Livingstone} ~~and~~ ^{arbitrarily} ~~and~~ ^{and} ~~distributed it to the colonial powers.~~ ^{1884/5} ~~and~~ ^{and} ~~parceled it~~ ^{and} ~~in~~ 1872, ⁹ the Berlin Congress divided Africa ^{and} ~~in~~ 1951 that colonial era came abruptly to a close. ~~at the prices to the major powers. But~~ ~~and~~ ~~it~~ ~~was~~ ~~the~~ ~~prices~~ ~~were~~ ~~but~~

~~and~~ ~~the~~ ~~prices~~ ~~had~~ ~~fallen~~ ~~to~~ ~~fighting~~ ~~among~~ ~~themselves,~~ ~~and~~ ~~Africa~~ ~~was~~ ~~begin~~ ~~to~~ ~~take~~ ~~back~~ ~~its~~ ~~land~~ ~~for~~ ~~the~~ ~~Africans.~~ Cecil Northcott tells how Jomo Kenyatta, ^{now that his country was independent} ~~father~~ ^{Kenya's} ~~of~~ ~~Kenya's~~ ~~independence,~~ was asked by some ~~British~~ ^{British} visitors whether ~~he~~ was a Kikuyu, ^(the largest tribe in Kenya) ~~or~~ ^{his tribe was Kikuyu; his country was Kenya.} ~~a~~ ^(his country) ~~Kenyan.~~ Kenyatta replied, "~~that~~ ~~is~~ ~~to~~ ~~say,~~ ~~I~~ ~~am~~ ~~an~~ ~~African~~" (Why in Africa, p. 13).

~~At~~ ~~that~~ ~~time~~ As the western empires fell, it seemed obvious to ~~many~~ ~~as~~ ~~we~~ ~~have~~ ~~seen,~~ that the clock would fall with them, ~~and~~ ~~the~~ ~~third~~ ~~or~~ ~~fourth~~ ~~wave~~ ~~would~~ ~~go~~ ~~out~~ ~~with~~ ~~the~~ ~~tide~~ ~~in~~ ~~the~~ ~~20th~~ ~~c.,~~ ~~as~~ ~~in~~ ~~the~~ ~~7th~~ ~~c.~~ ~~of~~ ~~the~~ ~~17th~~ ~~long~~ ~~before.~~ ^{it had} ~~But~~ ~~to~~ ~~a~~ ~~"~~ ~~rash,~~ ~~red-headed~~ ~~and~~ ~~religions~~ ~~missionary~~ ~~in~~ ~~the~~

upper Nile, ~~there was no light of a Church~~ ^{launched} ~~which was~~ ^{planning a mission of} ~~in advance, not retreat.~~

As

~~The house was falling down, and it seemed obvious to many that the church would fall with it. But not to some.~~ ^{Not to} ~~Don McClure.~~ ^{Don McClure} ~~by about 1957 he was two long years up new on work on the site. Further to stop was that~~ ^{in 1957 he was two long years up new on work on the site. Further to stop was that} ~~The story is told of him that two Amahs were watching him as he was building an addition to his house. [Why be euphemistic about it. Don McClure never minced words. It was a latrine, an outhouse, and that's what he called it, not "an addition". Well, it fell in. The cement sides collapsed, and one of the Amahs said, "Look, he's cursed. His house fell down. He'll have to abandon it." "You're crazy," said the other black. "You don't know that man. When something happens to us we sit down and cry. But when something happens to him, he just laughs, and then he prays, and God starts to work for him".~~

In a sense that is ^{what} ~~what~~ precisely ^{occurred} in Africa. ~~The~~ ^{And} ~~The~~ ^{And} ~~the~~ ^{the} ~~sides were~~ ^{sides were} ~~falling in,~~ ^{falling in,} ~~kinds of things were happening, and some sat down and cried, but others~~ ^{kinds of things were happening, and some sat down and cried, but others} ~~was those like McClure, and the African Christians there and all across~~ ^{was those like McClure, and the African Christians there and all across} ~~that continent in upheaval, who laughed, refusing to be discouraged, and~~ ^{that continent in upheaval, who laughed, refusing to be discouraged, and} ~~prayed, "expecting great things still from God", who saw that the ships~~ ^{prayed, "expecting great things still from God", who saw that the ships} ~~had not fallen, and the end had not come, and whose faith and perseverance~~ ^{had not fallen, and the end had not come, and whose faith and perseverance} ~~had~~ ^{had} ~~was~~ ^{was} ~~rewarded~~ ^{rewarded} ~~for beyond,~~ ^{for beyond,} ~~as the Bible says, "by the power at~~ ^{as the Bible says, "by the power at} ~~work within them who is able to do~~ ^{work within them who is able to do} ~~abundantly than all that we ask or think." (Eph. 3.20).~~ ^{abundantly than all that we ask or think." (Eph. 3.20).}

What happened to the Christian church in Africa under the onslaught of Islam, and after the break-up of colonialism is almost incredible. The cross was not swallowed up by the crescent, and the church did not ~~just~~ disappear, when ~~the support of the colonial powers was withdrawn~~. Actually, as one careful observer of the history of European colonialism has pointed out, it was not Christianity which was supported by colonialism. Robert Delarivette, a former Commissioner for Native Affairs in the French government, and a member of the French Economic Council, after pointing out some exceptions, as in the former Belgian Congo, that ^{wrote} ^{more} often "the favors of the colonial power were reserved for a religion other than ~~they~~; to be precise Islam. It could even be maintained, rather paradoxically, that the only religion whose progress has been assisted by colonialism is Islam." (Christianity and Colonialism, N.Y. 1964) p. 83.

That may be an overstatement. The point does not need to be argued. But ~~whether that is the reason or not~~, the fact ^{remains} is that ~~ever~~ ~~with~~ ~~since~~ the retreat of the colonial west, from 1950 on, Islam ~~has~~ ~~ceased~~ ~~to~~ ~~expand~~, and ^{it is that} ~~the~~ ~~future~~, ~~to~~ ~~apply~~ ~~to~~ ~~Africa~~ ~~what~~ ~~Alfred~~ ~~Johnson~~ ~~said~~ ~~about~~ ~~Burma~~ ~~is~~ ~~at~~ ~~least~~ ~~in~~ ~~statistical~~ ~~terms~~, ^{which} ~~have~~ exploded into an age of accelerated growth, ^{such as} they ^{had} ~~had~~ not seen for fifteen hundred years.

In terms of the total number of African Christians, in 1900 there ^{in the churches (the technical term is)} may have been as ~~to~~ ^{5 1/2} many as ~~ten~~ ^{(4.75) by post-reforming trade} million Christians in Africa, which is about 8% of the continent's total population. ~~But that includes the 3 1/2 million Coptic Christians of Egypt & Ethiopia at that time - a rather static body numerically,~~ ^{As for the} Catholics & Protestants ^{together} numbered only about 5 million adherents

altogether, or less than ³ 8% of Africa's people. That was in 1900. ^{By 1952, the number of Catholics had climbed to 25 1/2 million, a growth of 17% of the pop. as comp. of 4 million in 1900.} ~~in 1962, as Christianity was disappearing unlamented,~~

~~that 8 m. Cath. Prot. adherents had been raised to 48 million.~~ ^{The increase was amazing but} ~~growth of which the modern missionary movement was justly proud,~~ ^{the sense of accomplishment was based upon the appearance of a new world} ~~when the prophets of doom predicted that the era of growth was over. Christianity was gone, the clock would strike, Islam would take Africa.~~ ^{This was}

~~48 million was 17.8% of the population compared with 5% in 1900 when the era of growth was supposed to have ended.~~ ^{"O ye of little faith"} ~~But what happened? The latest Xn Handbook, now called the World Christian~~

^{shows} ~~Encyclopedia that instead of shrinking back from 48 million to the earlier~~

~~figure~~ ^{in the churches of} the number of Christians ^{adherents} in Africa has exploded in these last 20 years from ~~48 million~~ ³⁰ million, to over 203 million. ^(adding) instead of 8%

of Africa's population in 1900, ²⁰ ~~13~~ % in 1952, the percentage of Christians in the continent's population is now 44%. And if present trends

^{2000 AD, from now} continue in 18 years ~~when this century ends,~~ ^{when this century ends,} ~~there will be 393 million Xns in Africa, and~~ ^{a total number of} ~~virtually every other African~~ ^{the number of Xns (in the larger sense of adherents)} will profess adherence to the Xn faith. ^{one out of two}

Meanwhile,

What happened to the predicted ^{sweep} growth of Islam? ^{in Africa} The numbers do ~~not~~ show any increase, not a decline. ^{continuing modest} In 1900 32% of all Africans, in 1980 41% (from 34 million to 140 million).

But the growth was biological, not new outreach, and which in 1970, ~~at 190 million today~~. But that barely keeps pace with the Africa's population growth, ~~it is biological, not conversion growth, as the percentages show.~~ ^{in 1900} which has slowed dramatically in the last two decades.

34 million a 32% of Africans ^{people were Muslim (142 million)} in 1900, ^(140 million) 41% in 1970 at 41.2% in 1982. The

creed's advance has slowed to a crawl. It is no longer breaking out

into central Africa, but is limited as it ~~was~~ has been for the most part ^{of the last} ~~thirteen~~ ^{thirteen} hundred years since the 7th century to Africa's northern rim. ^{so far} To put it another way, it is almost as if Christianity were ^{still largely limited to} ~~being~~ ^{at 44%} ~~at 41% ^{in the 1900s}.~~

In other words, over the period 1900 to 1980, [▲] Muslim increased by 5 1/2 times; Africa's population increased by 4 1/2 times but the number of African Christians increased by 20.5 times.

[Africa:

	1900	1980	
Population	107,900,000 (42%)	460,900,000	
Christians (adherents)	9,938,000 (9.2%)	203,490,000	44.2%
Muslims	34,531,000 (32%)	189,728,000	41.2%
Tribal	62,685,000 (58.1%)	63,502,000	13.9%

(In comparing religions, the W.C.E. uses the larger definition of "adherents" (that constitutes); in comparing in communities, ~~the~~ ^{the more}

And it is the Christian faith which is spreading like wild fire thru the once dark continent. The ~~number~~ ^{number} of Christ. Every day adds 16,400 new African Christians

^{precise} term "adherents" i.e. One with a clear connection

to the number, 6 million every year, of which 1 1/2 million are "net new converts"

(i.e. converts minus defections or apostasies). (World In Inc. p. 7)

I do not want to exaggerate the importance of statistics like this. Numbers are not ~~the~~ one of the marks of the true church, and the fastest growing churches are not always the best. Faith, truth, ~~and~~ ^{and commitment} love ^{are} higher criteria for judging ~~the~~ a church than growth. But at the same time, ~~my~~ experience forces me to add that, in general it is the churches with a solid mix of faith, truth ^{and love} that grow, and those without that indispensable mixture tend to decline. So over the long haul, ^{sustained} church growth is not a bad measure of the church's inner strength, ~~but even~~ ^{but to say that the church is growing in Africa is not enough. What kind of church is it, and what are the reasons.} ~~But the fact of growth is not as important as the kind of growth.~~ It is ~~significant~~ ^{helpful} in ~~and~~ ^{and} ~~surveying~~ ^{surveying} the condition of the Christian enterprise in Africa, ~~without~~ ^{without} ~~noticing~~ ^{noticing} taking notice of some major movements in the growth of the African churches. ~~Second~~ ^{Second} let observations we make several general observations, relying for the most part, again, on the new World Christian Encyclopedia:

First, the largest Christian ch. in Africa is the Roman Catholic. Some might think that could be ~~like~~ ^{but} ~~this might be taken for granted,~~ ^{except} that it has not always been so.

In 1900 there were ~~twice~~ ^{twice} as many Orthodox (Coptic Orthodox) Xus in Africa as Catholics. Today there are almost three times as many Catholics as Orthodox. Moreover, the Roman Catholics are spread ~~throughout~~ ^{throughout} the continent.

The Orthodox are almost entirely limited to two countries - Egypt and Ethiopia.

But their numbers are still impressive: a growth from ~~4.5~~ ^{abt 4 1/2 million} in 1900 to 23 m. in 1950.

Second, there are almost twice as many Roman Catholics in Africa as Protestants. [More exactly ~~Protestants there are between 1/2 and 2/3~~ ^{Protestants are} 57% the number of Roman Catholics (38 m. Prot. to 66 m. RC). ~~But~~ ^{But} Protestants

~~have grown more rapidly since 1900.~~ a 10% growth rate for Cath. & 5 1/2% for Prot.
and Catholics are still growing more rapidly than Protestants. They are

16.7% of Africa's population, compared to the Protestants' ~~12.4%~~ ^{11.8%} - but by 2000 AD the World En. Inc. estimates the percentages will be 18.7% for Catholics and 12.4% - with Catholics increasing by more than

By 2000 AD, the World En. Inc. estimates, Roman Catholics will have added almost 30 million more adherents to their rolls ~~that~~ than Protestants will add in the same period. It raises questions about a difference between Roman Catholic ~~the~~ mission policy and Protestant policy. While Protestants debated a moratorium on Western missionaries to Africa, the number of mainline denominational missionaries ~~sharply~~ fell sharply; the Roman Catholics were steadily increasing their missionary force, and their churches prospered.

But an even more startling statistic ~~which has emerged~~ from ~~the new survey~~ forbids ~~to~~ easy generalizations linking church growth ~~to~~ the number of foreign missionaries. ~~A whole new category of~~ Missiologists have identified a whole new major ecclesiastical category within world Christian movement. To the familiar triad: Roman Catholic, Orthodox and Protestant, the new World Christian Encyclopedia has added ~~the description of~~ an important new grouping which it rather awkwardly calls "Non-White indigenous".

These ~~are churches, the~~ are churches which have sprung up all over the third-world, but most spectacularly in Africa, which either have no ~~direct~~ causal connection ~~with them~~ or have deliberately disarmed their connections with the ~~white~~ historic white churches of the west - Catholic, Orthodox and Protestant. They are independently black in Africa, "non-white indigenous", and as the encyclopedia says "often schismatic, separatist, anti-establishment, sometimes anti-western" and we might add, "often heretical by ~~classical~~ standard by ^{strict} classical standards, ~~to greater or lesser degree~~ ^{some to greater some to a lesser degree} - but always African and black, ~~but not necessarily racist~~. And they are the fastest-growing segment of the fastest growing continental Christian movement in the world, the church in Africa. Sometimes they are called the Independent African Churches. David Barnett, of Nairobi, has identified 6,000 of them - not congregations, but 6,000 different groupings of these autonomous African churches.

They go by strange names, some of them: The Mission of God of the Candle ("Bongots") who in 1961 counted 9% of the whole population of the ~~Congo~~ now Marxist People's Rep. of the Congo (Brazzaville - pop. then about a million). (p. 246). And the Lord's All Times Association, a Pentecostal group in Ethiopia, ^(4,000) or the Emisaries of Divine Light in Ghana, ^(5,000) and the Lost Israelites of Kenya (20,000), ~~and the Sacred Chembim and Seraphim~~ Chk of God (Kenya - 7,000) and the Power of Jesus Around the World Chk (Kenya, 20,000), and the 300,000 member Eternal Sacred Order of Chembim and Seraphim in Nigeria.

But though the names may make us smile, the time is long past when mainline Christians like us can Methodists, Episcopalians and Presbyterians like us can condescendingly give the pentecostals and independents of the third world. [It is not only in Latin America that "The Pentecostals are Coming" to quote the title of a book by Peter Wagner. In Africa the Pentecostals, late on the ^{mission} scene though they were, have overtaken in numbers the once-dominant Anglicans (13 million to 10 million - p. 791, ^{Table 2 figures} ~~check figures~~), ^{and} they have twice the number of all the Presbyterian and Reformed Christians in Africa (13 million to 6½ million). But it is the "non-white indigenous" churches which have had the most startling growth. They ~~number almost~~ are twice the size of the Pentecostals, though that statement is misleading, and ~~must be~~ since the overlap in the two figures is enormous. A great many of the "non-white indigenous" bodies are also charismatic and pentecostal.]

~~We must~~
 But through the ~~mass~~ parade of names makes mainline Christians
 smile patronizingly, the time is long past when Methodists, Episcopalians
 and Presbyterians in mission can condescendingly ignore the wish
~~of the~~ third-world ~~independents~~ pentecostals and independents. ~~The bizarre~~
 and grotesque off-beat and bizarre ^{claims} ~~practices~~ and practices do indeed
 abound among them, ^{and there is so much ^{cultic} ~~cheff~~ among the wheat, that they are extremely vulnerable}
~~but so also do simple faith, complete commitment~~
 both to unjust caricature and justified criticisms. But there is a
 power, too, in their midst that comes from simple faith, and Biblical insights
 however faultily grasped, and ~~without~~ a harmonious identification with their
 own natural culture that is not always as spiritually and theologically unentitled
 as some outside critics have contended.

Not all the "non-white independents" churches, ^{or African independent chhes, as} - there must be
 they are more often called, ~~to distinguish them from the equally African and ^{non} independent but equally mission~~
~~a better term for them than that. ~~The word~~ I prefer the older name "African~~
 Connected churches
 Independent" - ~~though the problem remains: how to distinguish these independent~~
 churches from those, ~~that from the~~ the equally African and ^{and equally} independent churches
 which ~~has not been~~ ^{still} ~~not have not~~ ~~remember~~ find value in their historical missionary
 connections with the western mission roots. The distinction is sometimes ~~made~~
 drawn as ~~that~~ between "mission churches" and separatist churches - but these
 terms have pejorative connotations. Let me use "African independent", or simply
 Independent (not independent) to refer to the "non-white independents" bodies.

Not all the ~~the~~ African Independent churches fit the
stereotype - ~~radically~~ ^{by which they have often been judged:} - ~~spontaneous, unstable, anti-missionary,~~
~~apostolically de-potentially named, syncretistic, separatist~~
and heretical. ~~The first of them all,~~ ~~Harris let me describe briefly the~~

~~first of~~ ~~let me describe~~ ^{Kimboripist} ~~them all, the Harris Chh of the Gold Coast, &~~
~~then in a little more detail, the presently most impressive African Indep. Ch.,~~
~~the Chh of Christ on Earth through the Prophet Simon Kimboripa.~~

The forerunner of them all, Prophet Harris, ^{the black} ^{the missionary from Liberia to} ~~as the~~ ~~Trinity of Gold~~
~~Coast, back in 1910,~~ ^{del. with speaking-tongues,} ^{new emerged} ^{discarded any} ^{personality cult,} ^{prepared British colonialism to} ^{liberian} ^{Africa}
~~founded no church,~~ ~~was~~ ~~preached~~ ~~the~~ ~~preached~~ ~~a~~ ~~close~~ ~~gospel,~~

independence,

preached no heresy, and was fiercely loyal to the missionaries. In his white robe, white
carrying a Bible ~~and not~~ ~~read~~ ~~in~~ ~~his~~ ~~hand~~ ~~and~~ ~~in~~ ~~his~~ ~~hand~~ ~~and~~ ~~in~~ ~~his~~ ~~hand~~ ~~and~~ ~~in~~ ~~his~~ ~~hand~~ ~~and~~ ~~in~~ ~~his~~ ~~hand~~
turban, he carried a Bible, a bamboo cross and a gourd of water, ^{in baptism, he indeed} ^{from a village, to the village,}
Adrian Hastings, tells how the people would ask ^{fully} ^{the} ^{people} ^{to} ^{know} ^{their} ^{features} ^{welfare.} "Are you the great spirit of whom they

speak?" And he would reply, "No I am a man coming in the name of God, and I am

going to baptize you in the name of the Father, Son and Holy Ghost - and you will be a

people of God." ^{He baptized (African Sty. p. 10).} ~~Tens of thousands, were~~ ~~told,~~ ~~then~~ ~~to~~ ~~go~~ ~~to~~ ~~obey~~ ~~of~~ ~~the~~ ~~missionaries~~

~~Catholic missionaries~~ ~~had~~ ~~he~~ ~~was~~ ~~the~~ ~~first~~ ~~Protestant~~ ~~missionary~~
~~Repeat. Wait & pray. Build churches,~~ ^{he would say to the tens of thousands he baptized,}

"and one day missionaries will come to show you the way." Then on he would go

to the next village. ~~For ten years~~ ~~But~~ ~~there~~ ~~were~~ ~~not~~ ~~enough~~ ~~missionaries~~ ~~to~~ ~~go~~ ~~around.~~

In ten years ^{in the missionaries to come,} ~~the~~ ~~patience~~ ~~thousands~~ ~~of~~ ~~his~~ ~~converts~~ ~~wanted~~ ~~at~~ ~~least~~ ~~the~~
and joined the missionary's Methodist churches in multitudes.

~~missionaries did come,~~ Today's great Methodist church on the west coast is built

on the foundation that Prophet Harris laid. ^{waiting is hard for new converts;} ~~But~~ ~~became~~ ~~some~~ ~~because~~ ~~of~~ ~~the~~ ~~long~~ ~~delay,~~

waiting is hard for new converts
 There is also a strong ~~Harist~~ independent ch. there ~~do~~
~~the movements delayed too long;~~ ^{and} A strong independent Harist movement
 sprang up when the Prophet was expelled by the French colonial government. The
 Harist Church in today's Ivory Coast numbers 150,000; the Methodists 100,000.

The greatest of the African independent churches ^{does not fit} ~~fits none~~
 of the negative stereotypes either. ^{with a constituency of three and a half million, larger than the}
~~It is the second largest non-Protestant~~
~~denomination larger than the Presb. Ch. in the USA,~~ ^{the Church of Jesus Christ on Earth through the Prophet Simon Kimbangu (called the Kimbanguist ch.)} ~~it is the second largest Protestant~~
~~ch. in all Africa,~~ ^{More than that,} ~~surpassed only by a semi-denomination, the loose federation of~~
~~church denominations called the Ch. of Christ in Zaire~~ ^{and} as a member of the World
 Council of Churches ^{it} can hardly be called separatist and anti-establishment. It
 is ^{vital} ~~and~~ powerful, ~~not to be laughed at~~ ~~be dismissed as~~ and not to be dismissed
 lightly. [When the ~~President of~~ ^(now Zaire) ~~the Congo~~ set aside three days to
 receive delegations from the Christian churches, he gave one day to the Roman Catholics,
 one day to the Protestant Council, the loose federation of 45 ^{Prot.} denominations, and one
 day to the Kimbanguists, the Church of J. X. on Earth through the Prophet Simon Kimbangu.]

~~It~~ Africa takes the rise of the independent churches seriously; so does the World
 Council of Churches, and so should we. ~~After all~~ ~~there are already~~ there have
 been Calvinists in Africa ^{men} since for three hundred years (since 1652), Kimbanguists ^{men} only since
 1921 (since 1921), but already there are more than half as many Kimbanguists
 in Africa as Presb. + Repred (~~30~~ ³² m. & 62 m.). ^{After all} ~~To~~ the African ear, Calvinist sounds
 stranger than Kimbanguist.

Simon Kimbanga, founder of the Kimbangist church was

born in the southern Congo (Zaire) about in 1889, in the Belgian colonial territory.

~~He was baptized an English Baptist, and brought up by his grandmother, a woman~~ ~~only woman in her village ~~with~~ ~~no~~ ~~other~~ ~~people~~ ~~friendly~~ ~~antagonistic~~ village who showed sympathy + sheltered~~
~~noted for her bravery in hiding and saving a Baptist missionary, in her hut from a~~
~~the Baptist visitor, Baptist missionary, when came to visit~~
~~was partly bent on killing him.~~

In a while Simon, a modest + humble man" worked as a ~~teacher and lay-evangelist~~ ^{teacher and lay-evangelist} at the Baptist mission. In 1918 he began to hear voices - night after night

the same voice "I am X, my servants are unfaithful. I have chosen you to witness to your brethren + convert them." He didn't believe the voice - and ran away to the capital

(Leopoldville, Kinshasa) to escape it - but the voice followed him, and he returned to his village ^{& farm.}

three years later, he felt a ^{sudden leading} "compulsion" to enter the home of a woman critically ill. Against

his will, he seemed compelled to lay his hands on her and heal her in the Name of Jesus Christ.

She recovered; and other healings followed, some difficult to believe - like

the claimed "raising from the dead" of a twice buried child (p. 45f.) - others so publicly

attested that crowds flocked to hear him preach faith in Christ, repentance, purity

of morals and monogamy. "How can a man live in peace and find inner quiet

and freedom for prayer if he is living in polygamy," says the present leader

of the Kimbangist church, Daniel Dianpienda, youngest son of Simon Kimbanga. (p. 48).

Kimbanga was ^{racist, no} no black revolutionary. He prayed for blessings for blacks and whites alike, and counselled obedience to the Belgian authorities. ~~to~~

But when the ^{authorities,} ~~territorial administrators,~~ alarmed by Catholic reports that the healer was fomenting a popular revolt, came to investigate, ~~the innocent and Simon Kimbanga,~~
and found Simon

^{+ his followers}
 and found him speaking in tongues and singing hymns all night, ~~though they~~ they eventually ordered him arrested -
~~spoke to him in tongues~~ - the administrator concluded he was only a religious
 only a religious fanatic, they said, but dangerous. ~~But the Belgians,~~
~~fanatic but dangerous for the Protestants,~~ though Biblical ^{was} so African it
~~described the Catholic, but~~ ^{was} critical of what they considered
 might lead to rebellion. The Baptist missionaries, ~~more wisely,~~ ^{though} ~~though~~ ^{critical} ~~critically~~ defended him, though they were critical of ~~some~~ ^{what} they considered some excesses in the movement.
~~excesses in the movement, wisely advised the govt. to suspend judgment & take no~~
~~action against the prophet.~~ But ~~when~~ ^{as} the movement ~~continued~~ ^{spread} like wildfire,
~~and the Catholic missions urged govt. action, the Belgians ordered Kimbangu arrested.~~
~~But~~ The prophet escaped - by a miracle, his followers said. But three months
 later, he heard God's voice again "Return and be arrested", and he obeyed.

"Use no violence," he ~~told~~ ^{taught} his followers. "Do not repay evil with evil." (p. 60)

~~He simply appeared~~
 He was sentenced to 120 strokes of the whip and then to be put to death. (p. 60f)

"Use no violence," he told his followers. "Do not repay evil with evil."

The Baptist mission petitioned for ^{his} pardon, and King Albert of the Belgians eventually
^{All this happened in 8 short months in 1921.}
 commuted the sentence to life imprisonment. Kimbangu was never again
 a free man. He died in prison 30 years later, in ~~1951~~ in 1951.

Perhaps the real miracle is how that small group of original
 Kimbanguists - ^{not only} survived the loss of their entire leadership - the whole Kimbangu
 family + his principal assistants were all ~~arrested~~ imprisoned - but kept the
 movement secretly intact for its 38 years of exile (1921-59), and then when
 the ban was lifted ^{its explosive} and Zaire was given independence, simply exploded
 with growth. It is not the only Independent African church in Zaire. There
 are, it is said 500 others, but it is the ^{most respected.} ~~best~~ ^{best} balanced, probably

(ministry is considered)

Its ^{not a}worship is full of music. The healing is peripheral, & these ~~are~~ ^{are part of} the services.

~~are~~ no testimonies of healing (p. 132, 134). Wednesday is often a day of fasting, and Saturday night are ⁱⁿ all-night prayer groups meeting in homes. Small ~~prayer groups meet in homes on Saturday night~~ ~~at pray~~

~~all night~~. The ministers wear ^{some of the} ~~no~~ fanatical robes, as in a ~~good way~~ ^{so common to many of the} African

independent churches. Its evangelistic zeal is balanced by a remarkable self-supporting network of schools ~~for the children~~ ^{for the children group,} educational system, agricultural colonies for the unemployed. Its theology

is still in the process of formation, ^{and is expressed mainly in hymns of sepulchre.} ~~for purposes of confining to the~~

~~regulations it~~ and its doctrine ^{The church} ~~of the~~ ~~but~~ its flag bears the symbol

~~of~~ a red heart on a green background, with ~~a cross~~ ~~that~~ ~~the~~ heart,

~~and a serpent~~ ~~twined~~ ~~and~~ ~~the~~ ~~cross~~. Two palm leaves are below the

heart, and across the heart lies a cross entwined with a serpent. As

Marie-Louise Martin interprets the symbolism, "The heart with the serpent

signifies the sinful human heart for which Christ died (represented by

the cross). The two palm leaves ~~proclaim~~ ^{proclaim} the victory of Christ

over sin. The red color of the heart.. stands for the blood of Christ". (p 157).

that gave Africa its platform for the sky-rocket; advice which gives us ^{understand} hope ^{in Africa} today and tomorrow. For me, the brightest sign of hope is the fact that one out of every three African Christians is a first generation convert (Time, Jan 14, 1970)

II.

But ^{all these signs of} the hope ^{are} not unmingled with ^{an} awareness ^{of} that the millennium has not yet come ^{to Africa}. Africa could well have been a ~~constant~~ ^{content} of hope into a content of despair once ~~was~~. So much of our hope, has ~~to be~~ ^{qualified} as we have spelled it out in terms of the ~~breakthrough~~ ⁱⁿ child growth in 20th c. Africa, the rise of the African Independent Churches, and the steady, continuing strength of what were once "mission churches", but are now as independent as the "Independents", but ~~perhaps~~ ^{more} ~~positive~~ — so much of this hope for the future has to

bear the tag "if present trends continue", or as the Christian puts it better, deus volente, "if God so wills". ~~And even hope~~

Present trends ~~do not~~ ^{do not} always continue. ~~They did not do so~~ ^{and history is infinitely more} complex than being simple like this can ever sufficiently justify. ~~One of Dr. McClure's letters~~ ^{Dr. McClure put the paradox} in the politics of African independence. ~~expressed the baffling paradox of change and unchange that side by side that is Africa.~~ ^{of the 50s - 60s were} "Africa is still Africa," he wrote, but added ^{glossy} and ^{and} ^{we never know what a day will bring forth.}

"Africa is still Africa and she will bring forth what she will bring forth"

the great ~~deeps~~ ^{depths} of about the future of the child in Africa, ~~if~~ ^{if} they were ~~not~~ ^{independent} ~~post-colonial~~. Once free, the African ~~is~~ ^{is} ~~not~~ ^{not} ~~being~~ ^{being} ~~uniquely~~ ^{uniquely} optimistic about the future of Africa, as a ~~contrast~~ ^{contrast} of free nations, moving ever onward and upward.

Today the picture is almost exactly reversed - optimism about the child, pessimism about the continent's political and economic future. "The grand social and economic experiments of post-independence Africa have lost their charm," writes Xan Smiley in this month's Atlantic Monthly - one of the gloomiest articles on Africa I have ~~seen~~ ^{read in years}.

He points out that

The two most prosperous countries in Africa are still colonies, ~~he says~~ as far as their economies are concerned - the Ivory Coast and Zimbabwe. ~~the same and~~ Some others like Nigeria, Kenya, Botswana, Cameroon and Gabon - ~~has~~ still have viable economies, ~~largely~~ ^{for the most part} thanks ~~one~~ to oil and natural resources. - "But most countries [in Africa]", he writes, "have experienced a steady slide toward penury, and the slide has been most spectacular

among those such as Ghana and Tanzania whose fortunes once seemed most exciting." ^{"We are poorer than we were in 1972" said Tanzania's President Nyerere, Sunday in the wreckage of his country's economy, as in his Atlantic Monthly article} ^{the Wall St. Journal which (Aug. 27, 1982).} He estimates, ~~and probably over-estimates he says,~~ that since independence in only a dozen of ^{the} 50 members of the Organization of African Unity, which ^{an organization whose parts they might have} fell apart ^(at least for the time) ~~this month,~~ ^{for its annual meeting, just} unable to muster a quorum, ⁱⁿ only a dozen of its 50 member-states does "the average citizen... enjoy a better all-round living now than before the colonial shackles were shed." (Atlantic Monthly, Sept. 1982, pp. 70-79).

Thirty years ago Kwame Nkrumah could declare proudly "We prefer self-government with danger to servitude with tranquility." Most African still wonder whether their servitude ended with the passing of colonialism, and how much self-government came with independence, and whether tranquility can co-exist with poverty. ^{to Christian mission in Africa today} ~~This may well~~ This suggests that ~~in terms of~~ ^{Christian activism} poverty may well be a more important issue than freedom-fighting.

The glaring exception may be South Africa. But there the problem is not so much colonialists as racism. ^{The original inhabitants were not the present blacks} ~~Most of the blacks, too, are or were colonialists~~ but from Central Africa, ~~as~~ but the Bantus and the Bushmen. The

injustice is the blatant racism of apartheid, an injustice sanctioned by Christians. ^{Prof. Chm. of the S. Miss. Council of Studies} ~~Desmond Tutu~~ ^{was asked} ~~was asked~~ from ~~last~~ on television last week ^(Sept. 13, 1982) what it meant to be a black there. "It means," he said, that I'm 50 yrs old and an (African) bishop but I can't vote. A white 14 yr. old white boy or girl can vote but I can't. It means that if I leave my identity card in my coat pocket ~~hairs~~ in my office and go across the street for a cup of coffee, the police can stop me for breaking the law. It means that blacks who are 80% of the S. African pop. have left to them only 13% of the land." ~~etc~~

In S. Africa at least there is much to be said for freedom-fighters. But few S. African Christians advocate violence. In ^{one of} my classes at the seminary last fall was Mr. Sam Banti. ~~As~~ A gentle, unassuming man, I took him for a student, as he said he was, only to find that he was also the ^{separated} Stated Clerk of the Black segment of the Dutch Reformed Ch. of S. Africa. His eyes could flash when he spoke of injustices ~~and~~ ^{but} and then ~~with~~ almost with tears, he would say, "But we don't want the violent way. As Christians we ~~love~~ love the Afrikaners too - and keep trying." S. Africa has ~~13.2 million Christians~~ 22 million Christians out of a population of 28 million. 80% of the country is Christian, and 80% of the Christians are black. If there is any hope ~~for~~ ^{of arriving on Armageddon in} S. Africa it is in ~~that~~ the black Christians, 80% of the 80%.

If the end of colonialism has left Africa with an uncertain
I have mentioned in Africa is the Africanization of Christianity on that continent, most notably
The second hope, ~~was the~~ ^{is the} ~~actual~~ ^{is the} ~~rise~~ ^{is the} of the African

Independent Churches. But ~~they~~ ^{they too} ~~are~~ ^{is a mixed life.} ~~a mixture.~~ The simplest analysis is
~~that of~~ ^{Geoffrey Parrinder} ~~Bartholomew~~ ^(see G. Parrinder, *Rel. in An. Afr. City*, 1953) There are, we could say, three general types; ~~but~~ ~~the~~ ~~all~~ ~~these~~

are helplessly intermixed and none without a weakness. (1) These are the

orthodox separatists, like ^{Nigerian} ~~the~~ ^{the} ~~Orumlaism~~ (in Nigeria), which says

"Paint God African... it commands, 'paint the devil any color but African, then believe on

Orumla and thou shalt be saved." They make Jesus ^{into} a Nigerian. ~~Not much~~ ^{Not much type.}

(2) ^{are the} ~~And~~ ^{are the} ~~Second~~ ^{are the} ~~there~~ ^{are the} ~~prayer-healers~~ ^{are the} ~~churches~~ ^{are the}, like the Sacred ^{eternal} ~~Cherubim~~ ^{order of} ~~and~~ ~~Seraphim~~, who read the

Bible ~~and~~ take off their shoes ^{as} they enter chh, read the Bible, cross themselves

^{when} they come in, practice ~~for~~ healing and dream dreams. ^{There is not much more with that,} ~~More~~ ~~hope~~ ~~there~~, But

Some of their dreams are strange. They dreamed ^{Some yrs ago} ~~that~~ ^{that} their picnic was about to sink into

the sea, urged the faithful to pack up their belongings, and left town. (3) ~~And~~ ~~third~~,

there are the orthodox separatists, who cling to the doctrine and ritual of the

mission churches they have left - 39 Articles, vestments, prayerbook and all, for example.

~~These~~ This ~~is~~ ~~not~~ ~~so~~ ~~much~~ ~~to~~ ~~most~~ ~~westerners~~ like the best hope of all, unless they find

that ~~both~~ the pastor wears an Anglican collar, he also has three wives. The

hardest question most Africa churches face is How far ~~can~~ ^{can} ~~independence~~ ^{can} ~~be~~ ~~carried~~ ~~and~~ ^{without} ^{causing} ^{to}

~~be~~ ~~done~~, ~~and~~ ~~how~~ ~~long~~ ~~can~~ ~~the~~ ^{of the Indep-Churches} ~~theology~~ remain in process of formation,

without better Bible training and theological education, ~~and~~ ~~hope~~ ~~to~~ ~~remain~~ ~~on~~.

~~After all due praise is given to~~

There is no question that the African Indep. Ch. Mvt is one

of the hopes of the future for Africa. It is already a very welcome

and strategic ^{strategic} 14% of the total pop. of the continent, even higher in S. Africa.

But ~~the major Protestant bodies~~ to speak only of Protestants, the major

bodies, ~~both denominational~~ once called mission churches but now also independent,

are still the most — p. 22.

These are signs of hope in Africa, which I have been describing.
I have been describing the signs of hope. The breakthrough

in church growth in 20th century Africa; ^{the work to independence} the successes of the missions despite the handicap of their ties with colonialism, the continuing growth of the mission-related African churches as they rose to ~~maturity~~ ^{ecclesiastical} independence with maturity ^{and resisting the impulse to sever ties with} ~~and~~ ^{brothers and sisters in Christ outside of Africa,} and the dazzling sands, and colors ^{and spiritual} vitality of the latest work of the Spirit in Africa - community, dominated by the west - which still appeared to be dominated by the west, the African Indep. Churches.

The Kingdom Chh is not the only Independent African

Church in Zaire. There are, it is said 500 others. But it is the most respected.

- to p. 24

It should also be said that though the African Independent Churches are a highly ~~strategic~~ ^{very} welcome and strategic 14% of the Christian population, the major Protestant bodies are still the most influential, most enduring and ~~in many~~ ^{most} probably still the ^{most} active in reaching the unreaching unreached. ^{More than any African Independents} They were the agents of ^{an} evangelistic ^{outreach that} ~~that~~ ^{that} ~~dominated~~

(A)

~~and~~ the changed Africa from a 77% unevangelized continent in 1900, to a 75% evangelized continent in 1980 (distinction here between evangelism & conversion). ^{in fact almost exclusively without the independents,} More than any African Independents, ^{an} they gave Africa its network of Christian schools which has been described as the single most influential factor in the African cultural, political & industrial revolution - the mission schools, a continent wide network

More than the African Independents, the major churches - and here I ~~must~~ include Roman Catholics as well as Protestants gave Africa its leadership for independence. "Nearly all the present generation of African leaders," wrote Cecil Northcott back in 1963 at the high tide of the African rush to independence, "were educated in Christian schools and colleges" - Nkrumah of Ghana, Nyerere of Tanzania, Kenyatta of Kenya, Kamukama of Zambia, Banda of Malawi "to mention only those in former British areas." (p. 28).

And ~~with few exceptions~~ ^{for me} Any list of the outstanding Christian African denominations could be heavily weighted with the older mission-related churches, than with the African Independents. In example, ~~to~~ ^{arbitrarily} ~~arbitrarily~~ ^{(for size is no guarantee of quality) - but} ~~perhaps~~ ^{admittedly} ~~choosing~~ ^{the} ~~the~~ ^{the} ~~largest~~ ^{largest} denominations in Africa, ~~for analysis~~ ^{for analysis}, ~~8~~ ⁸ are "standard-denominational" (Anglican, Presb., Meth., Luth.), 3 ~~are~~ ^{are} have roots in the Faith Missions (SIM and SVM), 2 are United Churches (which include the Presbyterian), and only ~~two~~ ^{two} ~~are~~ ^{of the 15} African Indep. (Kimbangu and the Zion Christian Chch of S. Africa).

(A)

~~We have every right~~ ^{the older missions} ~~that~~ ^{missions programs of member denominations} ~~denominational~~ ^{denominational} missions are more often criticized than ~~praised~~ ^{sometimes, it must be admitted, for} ~~and often~~ ^{for good reason,} ~~it should nevertheless be pointed out that~~ ^{it should be remembered} ~~the major work of laying the foundations for it was~~ ^{a hundred years of the} ~~the solid infrastructural foundations~~ ^{comprised} ~~and pioneering initiatives of~~ ^{of solid foundations laid by} ~~the~~ ^{the} ~~denominations like the~~ ^{denominations like the} ~~Anglicans, Presbyterians, Methodists and~~ ^{Anglicans, Presbyterians, Methodists and} ~~Baptists,~~ ^{Baptists,} ~~and the great faith missions & - South Africa, India, Sudan, United, Sudan, Intern.~~ ^{and the great faith missions & - South Africa, India, Sudan, United, Sudan, Intern.} ~~that gave Africa its~~ ^{its} ~~present~~ ^{present} ~~camp~~ ^{camp} ~~of solid foundations~~ ^{of solid foundations} ~~platform~~ ^{platform} ~~for the sky-rocket's growth~~ ^{for the sky-rocket's growth} ~~we take with so~~ ^{we take with so} ~~much love today.~~ ^{much love today.}

3. That growth is the third hope of the church in Africa - 6 1/2 million new people ~~added~~ ^{swelling} ~~to the club of Christ every~~ added every year to the swelling rolls of the club of Jesus Christ. But we have already seen that what grows is not always as hopeful as it seems. Press beyond the statistics, and "the sin which so easily besets" is lurking ^{there} behind the numbers to dilute the promise of hope - the sin of apartheid, and the sin of schism, the sins of superstition and pride and politics and doubt.

To stop growing is no answer, of course. To cease evangelizing is to cure the ills of growth by death. But to stop with evangelism is ~~also~~ just as fatal. ^{Christian} Mission ~~is~~ ^{It follows up. It moves} always keeps moving, on to nurture and discipline,

and to heal the sick and ^{the oppressed.} South Africa is Christian; but racist. Central Africa is ^{Christian and poor. So mission moves on.} ~~Christian~~ ^{Mission} ~~is~~ ^{never moves away from evangelism.} ~~But~~ ^{Despite} ~~with~~ all the growth in

~~Africa there are still the great unreached~~ ^{Amidst} All the growth of the last 50 years, there ~~is~~ are the unreached pockets that still call for pioneers, like McClure. There are ~~in~~ the hinterlands that McClure died, still trying to reach. As the ~~is~~ most impermeable ~~is~~ along the ~~is~~ continent's northern rim. North Africa, after three waves of Christian advance in Africa, is almost entirely Moslem.

Will the third wave

That growth is

③ The third life is the ^{autonomy} ~~growth~~ of the African church in Africa.

But we have ~~always~~ already seen that what grows is not always as helpful as it seems. Press beyond the statistics, of the "sin which so easily besets us" begins Christian. ~~It is still a mixed life - life mixed with the sins~~ to dilute the promise of hope - the sins of apartheid, and the sins of separation, and the sins of superstition and pride and politics and doubt.

The ~~answer, of course, is not for the African church to~~ ^{however, is no answer.}

To stop growing, that would be to cure the growth syndrome by death.

The answer must ~~in some way be~~ to be to grow in Christ, which takes ^{more} spiritual, Biblical & theological discipline ~~is~~ than enthusiasm, and to grow for others, which is a call to mission - not only African independent, but African, international, ecumenical & wasephical mission.

the Christian in Africa
With all ~~the~~ growth, there are still the unreached, ~~in~~

(World Evng. - p. 796).

~~Africa~~. In 1900 Africa was 23% evangelized; in 1980 75% or ^{more}. But the good shepherd, said ^{still} Jesus ~~was~~ ^{is} still out, looking for the ^{the} lost sheep, ^{that} ~~when~~ ^{are} 99% were safe in the shelter ^{at} back of the fold. ^{At} Again I am reminded of Dr. McClure. He never stopped reaching out

for mission in Africa are in the horn & sandy north along the Muslim rim of the continent where Christians outside the Egypt ghetto are almost impossible to find,

^{up into the} Africa's heart further, from Khartoum to Doleib, from Doleib ~~to~~ ^{on to} Pawa, and ^{when he felt hungry,} ~~still the unreached~~ ^{still} blocked from others, ^{wild} ~~across~~ ^{the} ^{that} ~~the~~ ^{border,} he broke ^{that} ~~the~~ ^{border} to

Godi - and Godi said that's far enough for me man, and called him home. He was killed at Godi 5 years ago ^{every time I try every and stretch in calling like to those dying children of Africa.} (p. 141 f.)

"I cannot rest
I grow myself
he write once after
walking 20 miles
keep a sick girl
Find her ^{she} ^{she} ^{she}
hope ^{she} ^{she} ^{she}
how ^{she} ^{she} ^{she}
at ^{she} ^{she} ^{she}
heart ^{she} ^{she} ^{she}
was ^{she} ^{she} ^{she}
your ^{she} ^{she} ^{she}